

THE POSITIVE EFFECTS OF
MENTORING ABUSED
WOMEN

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DOCTOR OF MINISTRY FINAL PROJECT

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ABSTRACT

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The purpose of this project was to examine the effect of mentoring in lives of women who were abused. The mentoring sessions was designed to bring hope, healing and wholeness to women of diverse ages, and backgrounds. The hypothesis was that mentoring would shift participants from brokenness to wholeness. The project was implemented through collaboration with women abiding at the women's shelter, and the Executives Director. Participants engaged in six-weeks of mentoring. The research methods used to test the hypothesis and evaluate results were measured utilizing qualitative analysis. The research shows a positive effect mentoring have on abused women.

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First and foremost, I give all honor and glory to God for the opportunity to serve as one of God's ambassadors; for the joy I have experienced in this process of learning which resulted in my growing in knowledge, wisdom and in understanding in pursuit of the Doctor of Ministry degree. Only through the grace of God, who has provided me with strength, patience and perseverance, have I been able to move through this process to go on to the next chapter of my life.

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DEDICATION

To my children Willie O. Curry Jr. and Jonathan E. Curry my handsome grandson Obadiah and daughter-in-law Donna Curry and daughter-in-law to be Amy Watkins and her son DJ. To my mother, Christian Fendrick and father Sandy McGuire, who are in heaven smiling on me, congratulating me, I miss you. To my beloved brothers, Larry and Harry Tuck, and James Harris who are also in heaven. To the one that has kept me from falling, the one I am safe in his arms, the King of kings and Lord of lords, thank you for keeping me and loving me and walking with me though this journey, and even caring me at times. I love you much!

INTRODUCTION

The context of the author's project is the Shelter for Women and Children. The shelter opened officially in 2001 and it has served over 1,900 women and children. Although the community offered a homeless shelter at the time, it only accommodated men. The power of mentoring women who are abused which lives within a local homeless shelter for women is an important aspect of ministering. Most women who have experienced brokenness do not have a strong support system of individuals who can listen and give wise counsel based on their experiences. The author can remember at one time experiencing shame, but she did not know she was ashamed of herself. See the results of shame in her life, but was unsuccessfully trying to deal with the fruit of it rather than the root.

A woman who have been abused or have suffered from feelings of rejection has hope when they learn to trust God's deliverance power and get to the root of the problem. Running from the past does not lead to healing. Women who are hurting will learn to change their way of thinking by renewing their minds with the word of God while participating in a mentoring process.

A level of formality is needed within the mentoring process, such as; participant training, progress tracking, and communication to help the program run smoothly. Mentoring is about individual learning and growth. The learning and growth process will

require that participants be engaged with preferred methods of learning, understanding that their needs will vary, and the outcomes will vary amongst the participants. When planning a mentoring program, it is important to identify areas that require flexibility and build them into the program. Areas to consider include: mentoring format (one-to-one sessions), duration, and participant interaction tools.

Considering the number of women who have been and continue to be affected by abuse, the author felt it is imperative for abused women to become aware of the issues affecting their lives. Thus, as this project developed, a primary goal for the author was mentoring the women who are abused and helping them to grow spirituality. The focus of this project is to examine the positive effects of mentoring in the lives of women who have been abused.

An “Effect is a change that results when something is done or happens: an event, condition, or state of affairs that is produced by a cause, something designed to produce a distinctive or desired impression, are power to bring about a result.”¹ This project is designed to bring hope, healing and wholeness to women of diverse ages, cultures, races and backgrounds. The model for ministry will be *The Positive Effects of Mentoring Abused Women*.

Chapter One examines the ministry focus of the project. The author will reflect on her spiritual journey, including the development, ministry and vision of the project. The chapter also reviews the ministry context, including the demographics of Henderson, KY. The chapter communicates to the reader the basis for the project, the role of the author, research and data collection techniques. Chapter Two discusses the state of the art in the

¹ Merriam-Webster, s.v. “effect,” accessed February 19, 2013, <http://www.merriamwebster.com/dictionary/effect>.

effects of mentoring to women who are abused, in pastoral care and counseling ministry. The author approaches the context from womanist traditions while echoing the voices of some of the greatest theologians. Chapter Three examines writings and historical literature relating to the theme. The chapter investigates the effects of mentoring to women who are abused, in pastoral care and counseling ministry

Chapter Four builds upon the biblical and historical foundation and focuses on constructing the author's theological view for her ministry context in light of current theological concerns. Chapter Five examines the thoughts or theories on the subject that gives meaning to the author's project. This chapter gleans from womanist traditions and liberation reflections, affected by Renita Weems, Delores Williams, Katie Canon, and others, providing insight into women who are abused. The readers gains an extensive analysis of the biblical, historical and theological concepts on abused women.

Chapter Six communicates the methodology and research design for helping the author control the project. The chapter presents an explicit plan of action in executing the study, and illustrates the effectiveness of mentoring sessions, pre and post-test, as well as data on the effects of mentoring and the spiritual growth. Furthermore the field experience is discussed and the results of the model. The project implementations are revealed as well as the group sessions, discussions, and interactions. A clear understanding of the research site, the participants, pre and post-test data, an analysis of that data, and ways in which other churches can implement the project. This chapter also provides the summary, reflection and conclusion of the project. The author presents a thoughtful evaluation that outlines the project, including the successes and shortcomings. In addition, the chapter suggested improvements for future projects.

CHAPTER ONE

MINISTRY FOCUS

This ministry focus shows that from an early age the author has been called to ministry to abused women. Dealing with the root of rejection in her own life, along with experiences from various jail ministries shaped the author's ministry as a case manager at the shelter. The author's personal experience speak for itself, having been delivered herself from a root of rejection and abuse, is now able to mentor to women on her job, at the shelter and in the jails.

The author has experience a root of rejection almost all her life. Her bothers always favored her older sister over her. The author experienced abandonment as a young child by her father and unfair treatment from students all through school.

The author is compassionate about women who are hurting in the town of Henderson, KY, which is the purpose of becoming a mentor. As a mentor, the author will be afforded an opportunity to assist in the healing process of the abused women by providing information and resources. The author decided to invest her time by starting a one-to-one mentoring program with the women in the shelter.

Therefore, the author, who is a minister, believes this project can be a transformational tool to help turn these women's lives around physically, emotionally, and spiritually. The desire to conduct the project stems from the author's personal

experiences of being hurt. When the author was lost and hurting, she was invited to the church by her sister-in-law, which assisted in her healing process. The church accepted her within their circle and they exemplified the love of Jesus towards her. By reflecting on her personal story and her current ministerial context, the author will discuss the synergy of her context, part of her life journey, and her passion for ministry.

The Shelter for Women and Children opened officially in December 2001, and it has served over 1,900 women and children in the past ten years. The focus of the shelter is to provide shelter, food, and necessities. The shelter also equips the women with training to improve their chances of becoming self-sufficient as they transition back into the community.

Although the community offered a homeless shelter at the time, it only accommodated men. The shelter started serving women and children by offering them emergency housing in 1998 by providing temporary apartments and hotel rooms. However, as the number of clients outgrew the resources that were available, a plan was developed to construct a permanent facility. A Catholic priest, a nun, a prominent citizen of Henderson and several other local citizens recognized the need for a homeless shelter for women and children in the Henderson area.

Henderson is a city in Henderson County, Kentucky, United States, along the Ohio River in the western part of the state. According to the 2010 census, the population was 28,757 in Henderson. Henderson is part of the Evansville Metropolitan Area often referred to as “Kentuckian,” although the local media more commonly used “Tri-State Area” or “Tri-State.” Some travelers view it as the “gateway” to the South or Midwest.

The city was named after Colonel Richard Henderson, by Gen. Samuel Hopkins and Thomas Allin.

Notable residents have included the ornithologist, naturalist, and painter John James Audubon, as well as blues legend W.C. Handy. For more than 100 years the city has been home to the Southern Cherokee Nation. Henderson has its roots in a small, block-wide strip of land high above the Ohio River, currently the site of Audubon Mill Park (directly south of the city's riverfront boat dock). A village on this site was called "Red Banks" by the Cherokee who historically lived and hunted there, because of the reddish clay soil on the tall banks of the river. By the early and mid 1790s, Red Banks had a tavern and residents included several European-American families, as well as the Cherokee. On 16 Nov 1792, "Red Banks" resident Robert Simpson wrote to Colonel Alexander D. Orr in Lexington, requesting help to appoint a magistrate in Red Banks.¹

The Shelter for Women and Children is safe and clean, and is just a temporary place for women with and without children in Henderson and surrounding areas. The women entering the shelter are of a diverse denominational demographic; some attend the Catholic Church while others attend the Methodist, Baptist, Seventh Day Adventist, and Pentecostal churches. The shelter prides itself on taking a "teaching" approach in helping the residents. The classes the shelter offers are: parenting, employability, morals and values, domestic violence, nutrition education and tutoring, along with extensive casework.

The needs of the community inspired the town of Henderson to move forward to continue the shelter's mission of helping those less fortunate. The contributions received from many different people in the community benefit the homeless women and children in the Henderson, Union, and Webster Counties. The act of mentoring reveals unknown characteristics. The process of discussing your journey, tracing old scars, or musing over precious triumphs confirms that you are not an imposter. As a person who grew up

¹ "Henderson," Mapquest. "Henderson," Mapquest, accessed November 11, 2014, <http://www.mapquest.com/us/ky/henderson>.

without a role model, teacher, or mentor in her life, the author is willing to help women who are searching for a mentor to make spiritual deposits. Someone to look up to or to call on for prayer, or just a shoulder to cry on. The participants in the project will be afforded the opportunity to focus on personal feelings such as anger, guilt, shame, processing and solving problems, and self-awareness. The women will share their life stories, and the author will help them engage in learning to love themselves through self-forgiveness and compassion for others.

Also, the author applied spirituality into their lifestyles by teaching them the word of God. During semester one of the author's journey through United Theological Seminary's Doctor of Ministry program, the author learned why the Holy Spirit called her into ministering to women who were broken. As a result of the synergy between her story and her current context of ministry, the author has been healed and now shares that healing with others. Therefore, she will develop a program to help women who are hurting to be self-directed, become whole and share that wholeness with others. Ultimately, the author believes that the Holy Spirit provided her with a powerful transformational tool through the gift of mentoring, which has changed her life. As a result of her experience, she wants to share the victory with other women who are experiencing brokenness. Victory came as a result surrounding herself with the word of God and completely immersing herself in the word of God. She knew that was the only way the Holy Spirit could begin to transform her life totally from a mess to a miracle. The Holy Spirit took every part of her life and created something beautiful from it; nothing was wasted. All the junk from her past was given new purpose and direction as she experienced the Holy Spirit's divine transformation.

In reflecting on her personal story and her current ministerial context, she has discovered why God has chosen her to work in a women's shelter for six years. The author lives in Henderson, Kentucky and is a minister at the Arena of Faith Church. She is a part of the Sunday morning worship service as well as a leader in prayer meetings. The congregation consists of middle-aged men and women and about fifteen young adults and adolescent. The church averages in attendance on Sunday fewer than twenty-five members under the age of eighteen.

According to the pastor of Arena of Faith, "Women exercise leadership skills and often serve without ordination, appointments, elections, or titles." Arena of Faith was started in 1978 in two of the members' homes in Evansville, IN, and became an established church in 1980. The pastor and his wife, along with ten members, occupied the same site for seven years, under the name Word of Faith Church. Later, the name of the church was changed to Arena of Faith, and they moved from the members' houses to a rented room in the center of Evansville, IN. The church outgrew that building and a church was purchased on Elliott Street after five years, a non-denominational church.²

As a licensed and ordained minister at Arena of Faith Church, it is the author's duty to provide moral, spiritual, mentoring, and ministerial services to the women at the shelter who were hurting. The executive director and board members of Father Brady Shelter for Women and Children, stand ready to help the author deal with any spiritual concerns. Within the services of ministry, the author chose to carry out the responsibilities outlined in the mission statement, vision statement, and the guiding principles of the shelter. The author's actions were independent because the church does

² "Going into all the World," Arena of Faith, accessed November 12, 2012, <http://arenaoffaith.faithweb.com/>.

not yet, have a ministry in place to help hurting women. Martin Luther King, Jr. once said, “Life’s most urgent question is: what are you doing for others?” The author entertains this question by Martin Luther King, Jr. by focusing on the four areas of wellness with the women in the shelter. These areas are emotional, intellectual, spiritual, and physical. Emotional wellness will help the women to understand themselves and cope with the challenges life can bring.

The author wants the women to acknowledge and share feelings of anger, fear, sadness or stress, hope, love, joy and happiness in a productive manner that will contribute to emotional wellness. The author DeVito, “believes holding and shaking hands, patting each other on the back, looking at and being seen by one another are all important to the women’s well- being.”³

The women may also experience these same feelings from the author, which may cause bonding and friendship. Healthy relationships are relationships that have been nurtured and that seem to thrive for long periods of time. There is a sense of well- being and stability in healthy relationships and a sense that individuals in the relationship add to the other’s quality of life. Good relationships don’t develop by accident.”⁴

The author and the women will also be engaged in “emotional stimulation” and the author believes this will be important to the women as they will be able to express their feelings. Everyone has emotions, unfortunately there are times when emotions have us. The author will attempt to help the women gain control of their emotions. The methodology for assisting the women gain control of their emotions will be centered on

³ Joseph A. DeVito, *The Interpersonal Communication Book* (New York, NY: Longman, 2001).

⁴ R. M. Weis and V. W. Gantt, *Leading with Character, Purpose, and Passion* (Dubuque, IA: Kendall Hunt Publishing, 2004), 13.

informing them that they were created by God, they can master their emotions. Further, they are valuable created beings that were not meant to be pushed around by life and its circumstances. Women have more of a tendency than men to be expressive of their emotions outwardly. The author will teach the women to take charge of their emotions by engaging in diverse activities. In mastering their emotions, the group will share their life stories and the author will help them engage in learning to love themselves through self-forgiveness and compassion for others. She will interject spirituality into their lifestyle by teaching them the word of God while listening to their stories. She hopes their deliverance will manifest in their behavior as she tracks their disciplined actions while living in the shelter.

The author wants the women to have the ability to open their minds to new ideas and experiences that can be applied to their personal decisions, group interaction, and community betterment. The author wants them to desire and learn new concepts, improve skills and seek challenges in pursuit of lifelong learning that contributes to their intellectual wellness as well as learn how to establish peace and harmony in their lives.

The ability to develop congruency between values and actions and to realize a common purpose that binds creation together contributes to their spiritual wellness. The author wants the women to maintain a healthy quality of life that allows them to get through their daily activities without undue fatigue or physical stress. It is important for them to learn that their behaviors have a significant impact on their wellness and adopting healthful habits. For example, routine check-ups, a balanced diet, and exercise while helping them to avoiding destructive habits such as tobacco, drugs, and alcohol that may lead to optimal physical wellness. Additionally, the author will discuss her ideas with the

executive director and will gain permission to conduct the project. They will share their thoughts and listen to each other and develop their attitudes, knowledge base, and belief system in the process.

The author will encourage the women emotionally and will help them to understand that they are not powerless. They can be powerful once they learn who they are in God. Understanding who they are and what they can be will help them stop producing the fruit of a bad temper, being angry toward self, and come out of depression and condemnation. There are four rules the author will use to help the women train and develop their spirit. These rules are meditating on the word of God, practicing the word of God, giving the word first place, and instantly obeying the voice of God. The author feels their spirit can be educated just as well as their mind. Their spirit can be strengthened as well as their body.

Spiritual wisdom cannot develop without meditation. The women will realize the value of God's word and the value of quiet meditation in God's word. Practicing the word of God, the women will learn to be doers in all circumstances, doing what God commands them. Learning to obey God's voice comes through training, developing and educating the spirit within you.

After all four of these rules are applied in the women's lives, they will be ready to obey the voice of God. God uses our spirit to enlighten and guide us. The women will have the training and knowledge of feeding upon the word of God and will get to the place where they will obey God. In order to get the women to a spiritual place with God, the author will build mutual respect, trust, support, honesty, fairness, separate identities, good communication and commitment with the women.

While mentoring the women who are hurting, the author will need to apply “physical stimulation.” “Depression is simply anger turned inward, which produces condemnation and a feeling of hopelessness. Depression is a result of external pressure getting inside the heart and weighing it down.”⁵ Once the author teaches the women about the power of God, they will eliminate the sense of powerlessness that causes those negative emotions. The author aims to encourage women to break free from the chains of disbelief and societal or religious conditioning that have kept them suppressed and prevented them from seeing their true beauty and power.

The author will offer self-help tools, information, encouragement and inspirational quotes for and by women to use as a guide on the journey of reclaiming their strength. The women will be encouraged to see and bring forth the beauty and strength within themselves, to be inspired to be the best they can be, and to let their light shine through. The women who are in challenging circumstances, the word of God will assist in finding peace and strength to turn their lives around.

Hurting women experience rejection by feeling they are not loved, accepted, or not good enough for God or others. Some feel that they do not belong to any group. They feel unwanted, unimportant, and not worthless. They feel everyone is better than they are, and the author feels these thought processes promote low self-esteem. The author strives to prove that self-worth is not a product of their looks or their talents. Their worth comes from what God paid for them to be his children. The author hopes to get the women to the place where they will stop condemning and second-guessing themselves. In understanding the synergy between her story and her current context of ministry, the

⁵ Gregory Dickow, *Taking Charge of Your Emotions* (Chicago, IL: Gregory Dickow Ministries, 2003), 13.

author has been healed and shares that healing with others. As a result, she has developed a program to help others be self-directed and whole and to share that wholeness with others. The women who are hurting will be nurtured spiritually and physically. The author's plan is to have women who are interested in being mentored gather at the shelter for an orientation coffee and fellowship. The desire to conduct the project was birthed out a compassionate place of the author. She began questioning her role and responsibilities as being a minister and prayed to God and asked for guidance.

As she provided pastoral counseling to hurting women, she became more and more confident that God called her to minister to the women who were hurting. She constantly heard stories from the women, and she realized their hurt was deeper than what the author imagined. She realized that being a minister in a shelter for hurting women that she had the favor of God on her. Therefore, she invested her energy and time by using the God-given gift by starting one-to-one mentoring sessions called "Growing Up Spiritually." The author used a model from a book called, *Beauty for Ashes*.⁶

The project focused on teaching the women the word of God. If women love the Lord and has seen God at work in their life, then God's mandate is to share that with someone. As recorded in Psalm 145:4, "One generation shall commend your works to another," as the author envisions Jesus, the son of God teaching a principle on the Spirit of the Lord anointing the author for healing and wholeness for abused women.⁷

Women are more likely than men to be poor at all stages of their lives because of ongoing employment discrimination and greater responsibilities for unpaid caregiving.

⁶ Joyce Meyer, *Beauty for Ashes: Receiving Emotional Healing* (St. Louis, MI: Warner Faith, 2003).

⁷ Biblical citation within the document is from the New Standard Revised Version unless otherwise noted, Psalm 145: 4.

As a result, women and their families disproportionately rely on federal programs to protect their health, obtain quality child care, access higher education, and help them meet their basic needs. The author hopes she will not experience discouragement regarding mentoring. There are many examples of places where the author's spiritual autobiography and the author's current ministry context meet. She feels that the Holy Spirit has showed her that she had a powerful transformation, which changed her life and brought victory to her doorstep. She did experience the goodness of the Holy Spirit.

The author knew that she needed to surround herself with the word of God and completely immersed herself in the word of God. She knew that was the only way the Holy Spirit could begin to totally transform her life from a mess to a miracle. On January 2, 1956, the author was born in Henderson, Kentucky, the seventh child of ten siblings, which consisted of four brothers and five sisters. The childhood days were lacking in compassion and caring. Their home was plagued with confusion and turmoil. The author felt that it was the parent's job to teach children they were loved. Children need affirmation from their parents; unfortunately, the author did not grow up in a Christian home but in a family of drinkers, who partied consistently. During her childhood, she remembers her mom and dad separating. The separation saddened her and made her feel rejected. At the age of eight, she recalls her dad coming into the kitchen early one morning and telling the family he was leaving. She ran to him and grabbed his hand as though she were going with him. He looked at her and said, "No, you cannot go with me." She let go of her father's hand and walked away, feeling her dad had died. He was blocked from her memory because she had so much anger. She does not recall him ever coming back.

The author grew to disliking her mom. She felt that she did not love her. She experienced many whippings from her mom. It felt like the more the whippings took place, the more hatred and anger she felt in her heart towards her mom. Looking back now, the author feels that the trauma her mom went through with her dad caused her mom to discipline the children more. The author's mom was a hard worker, and did her best to provide food and clothes for her children.

The author continued to readjust to her world around her and her inner self. She had a make-believe friend she called Dolly who she talked to all the time. She even crawled under her house one day while her mom, sisters and brothers were calling for her. She talked to Dolly about everything, especially about how much she disliked her mom and dad because she thought they did not love her. The author always felt happy and safe after talking to Dolly. She talked to Dolly when she felt happy and when she felt sad. She stayed under her house until one of her sisters found her and her mom threatened her if she did not crawl out.

She never did that again because she was punished severely by her mom. The author got plenty of whippings from her mom, for things she did and things her mom thought she did. One day, she was outside jumping rope and her little sister got her hand caught in the car door. The author ran over to try and help her and was whipped because her mom thought she did it. The whippings she received for things that were not her fault caused the dislike toward her mom to grow more and more. Her mom never listened to explanations or believed the stories that were told to her. The author's mom was not the type of person to say "I love you," but one cold night, when the stove in the kids' room went out, the author woke up in time to see her mom stirring up the fire, and then she

pulled the covers up over all the kids. She did not have to say “I love you,” but the author then felt in her heart the love that flowed from her mom’s heart. That day she knew her mom had a heart of love, and loved all her kids.

She disliked her mom for a long time, thinking her mom was to blame for her dad’s leaving and not taking her with him. As time went on, though, the author and her mom grew closer.

The author started looking for love in all the wrong places as she grew up. Earlier in her life, she wanted everyone to like her, but of course not everyone did and they showed it. Some people in her class at school were cruel and spiteful toward her. They did not know the things they said offended her, but they did. She allowed those offenses to keep her in bondage to low self-esteem. When the author was in middle school, a cruel boy sat behind her in class and every day he called her “hurt face,” which meant “ugly.” The words of this young man hurt her so badly that she made up excuses not to go to school on certain days, telling her mom that she was sick and could not get out of bed. After she experienced a horrible middle school life, high school life was great for her and she had many fond memories of her high school days. She made excellent grades; her teachers liked her and helped her every chance they got.

The author did not go to the prom or any other dances. She hardly ever dated during her high school years. She did not start dating seriously until she became a senior, giving her heart to a few young men, but they all ended up hurting her and walking away. She remembers saying to herself that she was going to have a baby some day and that child would love her, even if no one else did. Her goal was to have a baby and she set her heart on accomplishing the goal.

After the author graduated from high school at the age of eighteen, she went directly into the work force. She wanted to continue her education but had no one in her life to encourage her. She attended many parties and worked a lot, still living at home with her mom. She did not know the word of God; she was bound up, failing, and stumbling by the wayside. The author met and started dating a man from a little town about an hour away. They dated for a year and then he asked her to have his child and marry him. The man was a big flirt, and the author knew it. After she got pregnant, they moved in together but argued all the time. She argued with him because he always went out and partied with his friends after work, leaving her at home to take care of all the responsibilities. This made the author feel rejected and used.

After their son was born, the author and the child's father were married. Everything in her told her not to marry him, but she did not listen to that small voice within her. In 1978, they had a small Catholic wedding with about fifty guests. The relationship went downhill from there. They separated at least twice a month and the author felt terrible because she did not want her marriage ending in divorce.

The author would move out and stay with her sister or go back home to her mother's house. Her husband always came and got her, begging her to come back to him, promising her he would stop drinking and staying out all night long. She would believe him and go back home, but after a month or two passed, his bad behavior would start back up again. After nine years of adultery and drunkenness on both sides, the author and her husband tried to save their marriage by having another baby, but that did not help.

In those days, the author drank a lot, and her drinking got worse after her mom passed away in 1989. At that time, she did not have a relationship with God. She knew of

God because of what she had been taught in the Catholic Church. The author was taught how to pray, but was taught how to pray to Mary and not to God. She was not taught anything about Jesus, just Mary. She was taught to say the “Our Father” prayer and was told to go to the priest to confess sins to him so things would be better for her. She had been made to go to church with her brothers and sisters. They walked to church on Saturday and Sunday mornings.

The author rebelled against God, and it was like a great tug-of-war. It was as if God was holding one end of the rope while the rebel pulled on the other. It was as though her feet were being mired in quicksand, such was her rebellion against God. Her attitude changed dramatically when the Holy Spirit started to draw her to God. God pulled on the rope, not to ruin her life but to lead her toward safe footing.

The author gave her heart to Jesus three years after her mother died from a heart attack, but her marriage really went downhill. In 1992, her whole world did a 180-degree turn. Jesus found her and rescued her from life’s destructions. She received Jesus in her heart at the age of thirty-six. From 1989 to 1992, her life had been a mess (except for the two sons she bore) until she gave her life to God and asked Jesus to come into her heart.

The author let Jesus change her from the inside out. For three years after her mom passed away, the author had been angry with God. Now she knows that God did not take her mom. Her mom developed heart disease because of the poor dietary choices which, led to a fatal heart attack at the age of sixty-two. God removed the anger, bitterness and unforgiveness from the author as she immersed herself in the Bible study with powerful teachers. The author also spent time reflecting on the deep-rooted emotions that she harbored towards her husband, herself, her father and God. She blamed God for killing

her mom. Her sister-in-law was a formidable influence in her life in becoming a Christian. She had invited her to church many times, and the author finally agreed to go with her. When she woke up one morning in May of 1992, the author was convinced by the Holy Spirit and was told three times to “get up and go to church.” Finally, after the third time, she dragged herself out of bed, dealing with a terrible hangover from the night before. Although furious and frustrated, she gathered her clothes together and got dressed. She informed her two sons and two nieces that she was going to church and they wanted to go as well. Her husband was not interested in attending and did not go. Out the door they went, traveling about twenty-five minutes to get to the church. They entered the building, which was a beauty shop during the day and a church at nights and on Sunday morning. When the author walked into that church with fewer than ten other people inside, God’s presence was there and she was delivered from drinking.

Sunday school had already begun that morning. One of the teachers took the children to their class, and the author was taken to another class. She does not remember what was being taught on that day, but she remembers a strange feeling coming on her and tears flowing down her cheeks. Trying not to draw attention to herself, she began to wipe the tears away, blinking her eyes so fast to keep the tears from flowing even more. She was wondering, “What is going on here?” The author was experiencing an encounter with the Holy Spirit for the second time that day. It was an encounter that she could not control and because of her pride she was trying not to cry. God forbid if she was to cry in front of a room full of strangers. Finally, that power lifted off the author and she was able to collect herself and hold it together.

As the class ended, an offering was taken up and she reached into her purse and discovered a pint of whisky. She opened her purse just enough to find a dollar for the collection plate and closed her purse quickly. The author believes that the offering she gave was more than that one-dollar. She believes she gave God that desire for alcohol. The author cannot say she felt anything other than the power of God that came upon her earlier, but she did not know that she was free from alcohol until later.

Just about that time, the children came to her, asking if they could leave. She went to the pastor of the church to let her know that she was leaving but would be back soon. When they got home, she called the family to the bathroom, took the whisky out of her purse, poured it into the toilet and never touched a drop after that. The author felt as if the whole world was lifted from her shoulders. She felt free and alive like never before. She felt as though she had been transformed from nothing to somebody special.

The word “transformed” comes from the same Greek word as “metamorphosis,” which means a complete change of character and substance. The author knows that is what has happened to her; she underwent a complete change of character. The old person died and life in Christ Jesus took over. During this time, one of the author’s sisters had checked herself into a drug rehab center, and she wanted to do something to help her. She waited on her sister to finish the program and they both gave their lives to Christ and joined the church together. The author was saved in a non-denominational church. Six months after joining the church, she was baptized.

In the meantime, the author was involved in an affair that she did not know how to get out of. She had tried many times but was unsuccessful. She knew that the affair was wrong and existed because her husband was involved with other women. While the

author was getting closer to God she asked God to show her how to end the extra martial affair. God gave her instructions to end the affair and the author did as instructed and the affair ended. The author felt as though the world was lifted off her shoulder again. She was free and she felt free. The author and the man both lived in the same city but never saw each other for at least ten years. The author continued to grow closer and closer to God being delivered from things that had her in bondage.

The author believes that God showed her that she had undergone a powerful transformation that changed her life and brought victory to her doorstep. She knew that she needed to surround herself with the word of God and completely immersed herself in the word of God. The author was transformed. Once she immersed herself in the word, God did the rest of the work. When she surrounded herself in God's presence, God renewed her mind with healthy thoughts. She was willing to experience a total transformation so she got into an environment where the word of God was being spoken. The author learned to forget her past mistakes, failures and sins.

Although a transformation was occurring in her life, it did not save the marriage. The author was thankful to God for her second handsome son, but the child did not save the marriage either. The tension of being married to a man that did not share her belief was unbearable. They fought constantly and eventually, the author separated from her husband due to his drinking and women chasing. She moved out, but she believed God would keep them together. The author believed and prayed the divorce would not take place, and when it did she was heartbroken. Her ex-husband had found another woman and was dating during the separation. Their divorce was final in 1999, after twenty-one years of marriage. The author's ex-husband remarried within a year, but she remained

unmarried. She really fell apart and went into depression when her ex-husband and his girlfriend bought a house together, because he had never bought her a home. She looks back now and sees how foolish these things were. Eventually, she moved forward and learned how to rely on God. She is not depressed anymore. She still feels the aloneness at times but she confronts it and deals with it by moving on with her life. At times, she thought her whole world was falling apart. She was not sure she would ever recover. Her former husband passed away from cancer three years after he remarried.

She worked there for three years, and during those three years God lead her to start spiritually helping a single mother with two young girls. The mother was emotionally dysfunctional. She was the author's spiritual assignment and she made the author work for that spiritual reward. The author spent evenings with the woman one to one, encouraging her telling her that she was special to God and to her children. The woman became pregnant with another child and desire to abort the pregnancy. The author encouraged the woman to put the child up for adoption and the woman agreed. This experience was one of many to come where the author would intercede for this family. When time came for delivery after nine months, the woman's mom went with her to the hospital. The woman had a baby girl, but both of them almost lost their lives due to many complications. The baby stayed in the hospital for three months, and the mother had to be transferred to another hospital, almost an hour away from her child. The author visited and prayed for both of them, and even the doctors were amazed by their recovery. After three months in recovery, the mother and her child came home and the mother decided to keep her child and raise her along with her other two children. The child is thirteen years old today, and both she and her mom are doing great.

After working with others, the author decided to go to college from 2001-2006. While enrolled, she lost her father-in-law, ex-husband, twin brothers, brother-in-law, and a brother. She did not go back to drinking and she did not blame God foolishly. She kept her eyes on Jesus, the author and finisher of her faith. She learned how to draw her strength from the Lord. The author's interests and activities were geared in the direction of the Lord. When she was not reading her college books, she reads only spiritual books. The author read her Bible daily, and she was always reading uplifting books that would feed the Holy Spirit inside of her. It was important for her to have a positive sense of self-esteem, self-value and self-worth.

Attending Wednesday night prayer meeting, Bible study at her church on Fridays, Sunday school class and Sunday morning service continues to be important to the author, all of which increases her self worth and esteem. One area of special interest is learning the history of the Bible, hence, her enrollment in seminary. The essential principles of the author's religious faith today are applying and obeying the principles of the word of God to her life. She is not just hearing the word of God; she is carrying it out. She will not be moved from the solid foundation of the hope that the good news contains. She has now been a Christian for twenty years and was converted when she was thirty-nine years old. She started teaching the word of God in 1997. She also participates in ministry, keeping the center of her work, relationships, and activities in Christ. She learned to stop speaking and thinking negative thoughts. Her confidence helped her to succeed and will help her overcome every challenge in life. Confidence allows her to face life with boldness, openness, and honesty. She is able to live authentically and does not have to pretend. She now walks in victory because the word of God has worked and still works in her life.

The author is a member of Arena of Faith Church, located in Evansville, Indiana. The church motto is “fighting the good fight of Faith.” The mission of the church is “Arena of Faith has been called and set in motion by the Holy Spirit of God to manifest within the city of Evansville the Glory of God.” Church members want to reach people hurting for Jesus and tell them that God loves them. The author and pastoral staff wants to bear witness of God's complete plan of salvation to the community. God's plan of salvation is more than deliverance from hell; it includes fellowship with Jesus and healing, deliverance and prosperity so the people may live a holy and victorious life. The author teaches the word of God in its fullness that it may be praised in the earth to the glory of God by walking richly in His word and of His blessings. The author is engaged in various areas of ministry with the first family including the prison ministry.

When starting in ministry, the author recalls the first time she felt like a failure when visiting a hospital and praying for those who were sick. The feeling of failure was a result of her expectation for the patients to live, but they died. She was so devastated she told herself she would never pray for another person in the hospital. She now remembers why she was there and can say that she has seen more people live and recover and give their lives to the Lord and serve God. She has learned that ministry is not all about her, but it is about the individuals on the receiving end of the ministry.

Her context in ministry is working in her local Women's Shelter. The purpose is to get the women prepared to give their lives to Jesus and working side-by-side with the supervisor, the executive director, shelter director, and the assistant manager of the shelter. This organization and the author want to help the women build up their self-esteem, grow spiritually, and become self-directed. God delivered her from the bondage

of grief and loneliness, and she wants to be used by God to help these women. The women do not all respond to loss in the same way. Some have wounded emotions are bruised and need of a healing. Her inspiration comes from courageous people like her mentors, coworkers, supervisor and her church family. They are helping to bring out the best in her, keeping her confidently pressing toward success rather than giving up. Jesus sent the Holy Spirit, her comforter, helper, strengthener, edifier, and encourager. Jesus did this to be in close fellowship with her. It is important for her to have a positive sense of self-esteem, self-value and self-worth.

The author has to know and claim what she is trying to achieve in in today's world, why she is trying to achieve it, and how she can pursue it in ways that are pure and holy. She is interested in the Pastoral Care and Counseling program so that she can clarify her focus, sharpen her skills, and intensify her ministry commitment. She wants to make a difference in the ministry, leadership in school, college, mission field, and the larger community. She also wants to strengthen her ability to read, understand, and shape the lives of unbelievers. She needs to continue developing in leadership and encouraging deeply committed discipleship in others. The author wants to know without a doubt what she is trying to achieve in Christ's name, why she is trying to achieve it, and how she can pursue it through transformational ministry, leadership, and mission. She is interested in the Doctor of Ministry Program because she is now finished with her Master's Degree in Human Development and Leadership, and wants to continue her education. She thinks working on her degree in theology will offer her a unique educational opportunity by combining the latest knowledge in practical theology with self-directed learning, faculty support, convenient study options, and a multicultural learning environment.

During her fourteen years as a minister, the author has received affirmations from congregants for her supportive ministry to the hurting, sick and dying. During her spiritual journey, she was fortunate to have been a student of her pastor and his wife. The encouragement from them caused her to ponder the thought of entering into a jail ministry. Later, they invited her to go with them to two of the state prisons in Kentucky. Now, the author and the leadership of Arena of Faith go to the prisons three times a month, and the author also goes to the local detention center every Saturday. She goes to hospitals with another female member of the church. As peers gain new insights and develop new habits in their leadership and discipleship, she works with them in real-life situations in the church. It also came to pass that God restored the relationship between the author and her father before he died in 1998. As she was driving him home from the hospital, he explained the situation to her. He said that when he lost his job, he was afraid and did not know what to do so he took off to find another job.

In conclusion, there is no way to predict the outcome, however, the data will reflect how mentoring will affect the women. Mentoring is simply teaching what a person has been taught so they can train others who come into their lives. The author is expecting the women to pass it forward once they receive their healing. The author's ministry will be shaped around helping women who are hurting. The author has ministered to hurting women in a women's shelter for six years, and trusts God to enable her to fulfill this purpose. The research is to be conducted at a local women's shelter in Henderson, KY and the central focus is to develop a program that will positively help and nurture women in local shelters who are hurting spiritually and physically.

CHAPTER TWO

BIBLICAL FOUNDATIONS

This chapter addresses one of the significant problems calling for pastoral care and counseling----- abuse of self through addiction and abuse of others through physical, sexual, and emotional violence. Nothing great was ever accomplished alone. For every goal the author have achieved in her life, she can trace back each goal to a mentor or individual who helped achieve it.

When a woman has been abused, it affects her in every area of her life. It could also change the way she sees the world and relate to others. This author believes that it was crucial to her recovery from abuse that she heard and continues to hear positive messages about women being lifted up from the passages in the Bible.

In general, women have less physical strength than men. In the past, this physical difference has contributed to people wrongly believing that because women were physically weaker, they must be mentally weaker as well. Based on these beliefs, social structures were established that prevented women from being granted the same kind of opportunities as men. Furthermore, women didn't have access to the education, choices, or freedoms that men had. The lack of opportunities meant that many women weren't able to reach their full potential, prove they were capable of holding certain jobs, or

participating equally in society. With these factors in mind, the author will interpret texts from both the Old and New Testaments. On the other hand, a look into the Old Testament scriptures Ruth 1:16- 17 (NRSV) But Ruth said, “Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die there will I be buried. These scriptures will be used for the purpose of this project to demonstrate that women who are abused can find hope in the biblical characters.

Hope can be found in the biblical characters of Naomi and Ruth. These characters exemplify how one can use their broken hearted experiences as a way to encourage individuals who have experienced similar brokenness. This story provide models for individuals who have suffered some form of abuse. Their narratives can provide a window into the evaluation of present day Christians who suffer from abuse. As readers read the Old and Testament scriptures, they will recognize how these scriptures work in conjunction with one another to provide a strong biblical foundation for the implementation and building of the project.

One of the goals of this project is to help women experience wholeness through individual sessions. The stories of individual women, who have survived abusive situations as a means of encouragement, can be shared in hopes of understanding the abusive experience and principles on how to move forward after the ordeal. Anytime you start on a path towards something new, there is going to be a lot of uncertainty within yourself along the way. Most people can overcome that uncertainty by themselves, others can't. This uncertainty becomes a lot easier to overcome if you have a mentor, because they help to build confidence. But Naomi and Ruth survived the uncertainties they faced,

and along the way they developed a fresh approach to transforming uncertainty, loss of love ones, and exposure to judgment as they returned to Naomi's home town.

Although women live complex and complicated lives at times, they are often juggling house cleaning, children, and their job outside the home. These roles often get complicated because they change often. Unfortunately, as time goes on and women become mothers they may need to take care of their grandchildren because the parents are not able or willing to properly care for them. Although the reasons she must take on this role of caretaker may vary, but usually it is because no one else in the family will.

Furthermore, we are living in very challenging and changing times. Women are significantly affected. Therefore, women often need to think and act quickly, adapt and respond to changes. Life for women is one of constant change and transition, which makes their lives a constant balancing act. In crisis, most Christian women usually can bounce back from the crisis they face, most offer first turn to their church for support and resources. If those supports and resources are not available or limited, she may become discouraged and disappointed.

In regards to addressing the pastoral care needs of women, it matters what the pastor believes in concerning women and hold of value. Women have always had to contend with the negative images of women that are preached from pulpits across globe. The stories of women in the Bible have reinforced patriarchal values and beliefs that continue to prevail today. The constant messages of negativism create a sense of helplessness and hopelessness that some women have believed to accept as irreversible. As a matter of fact when a woman has been abused and rejected, it affects her in every area of her life. It can also change the way she sees the world and relates to others. For

example, a person who has been abused, trust is often very difficult, and once the trust has been destroyed, it must be restored before trust will be comfortable. Women cannot depend on other women not to hurt them, the author will never tell the women, “Just trust me; I won’t hurt you.” We may as well face reality that people hurt people all the time. God tells us to put our trust in God, not in people, although we can learn to trust people in a balanced way. Rejection can stop a woman cold in her tracks, and the spirit of rejection wins.

Therefore, women cannot stop doing what is right just because somebody does not like what she is doing or what God called her to do. When women answer the call of God on their lives they are excited. Then when they share that calling with others, especially family members, they may experience rejection by them.

This root of rejection can be used to try to keep these women where they are or even to bring them down. They are excited to share with everyone that they are living their lives for God, only to discover that they are suddenly the “strange one” in the group. Particularly the people who matter most to them are used to reject them and try to cause them to turn back to their old ways. The author wants to teach the women who are abused to walk into a more powerful level with God and be determined to be faithful to God, no matter what. Sometimes women fear the disapproval of people so much that they will not step up to the next level with God because they already know that somebody is not going to like it.

For one thing the devil recognized God’s plan for women, and is doing everything he can to keep them from walking out that plan. It has been said that the greater the calling on a woman’s life the greater the abuse that comes against her.

This author believes that it was crucial to her recovery from abuse and the root of rejection that she heard but keep on hearing positive messages about women being lifted up from the passages in the Bible. With these factors in mind, the author will interpret texts from both the Old and New Testaments.

When Naomi saw that she was determined to go with her, she said no more to her. The encounters and the abuse faced by Naomi are explored through the book of Ruth. In the biblical narratives, Naomi is portrayed as one who faced countless traumatic events, but was able to overcome every event through faith and trust.

Apostle Paul is also portrayed in the Bible as an overcomer of various obstacles. Paul, credited for writing thirteen of the twenty-seven books in the New Testament, through his writings and theology, has been widely accepted and quoted in contemporary churches. Naomi and Paul are critical to this project based on the abuses they faced, and how they maintained their hope in God while acting as a mentor to others.

Old Testament

The Bible is an open book. Women and men from a variety of theological traditions, ethnic communities, economic strata, ages, physical conditions, and sexual orientations have been reading it for centuries. At different times, people in all of these circumstances have found themselves empowered, challenged, confused, restricted and harmed by the Bible.¹ The journey of biblical interpretation begins at home, with attention to the immediate contemporary environment in which the biblical text is encountered. One reason for the decision to begin at home is that every journey into and

¹ Frederick C. Tiffany and Sharon H. Ringe, *Biblical Interpretation: A Roadmap* (Nashville, TN: Abingdon Press, 1996), 13.

with the biblical texts will be new, principally because each community of interpreters at every moment of its life is unique.² However, social realities of women in Euro-American as well as other cultures have led them to recognize the support, strength, and insight that often are the result of conversations among groups of women. These group discussions, in which women have shared stories of the joys, worries, burdens, thoughts, and dreams that shape their lives, have sometimes been trivialized by being called “coffee-klatches” or “tea parties.” These gatherings, however, have provided a lifeline for women whose work in the home or in their jobs outside the home otherwise would keep them isolated from other women, and from the empowering recognition that they are not alone in their experiences of feelings about their lives.³

The power and effectiveness of mentoring has a biblical and theological history in the scriptures such as Naomi mentoring to her daughter-in-law Ruth. The project engages the Book of Ruth, in which an aged woman devotes her wisdom and time, as she helps a young woman who worshiped other gods in a pagan country. Naomi and Ruth provide a perfect model of a mentor working with a mentee to accomplish success. The story of Ruth demonstrates the inner strength and wisdom of women and how these characteristics can be utilized to change one’s life circumstances. Ruth’s and Naomi’s story can offer hope in the face of adversity. These women teach that genuine love requires uncompromising sacrifice. Regardless of our lot in life, we can live according to the precepts of God, genuine love and kindness will be rewarded. God abundantly blesses those who seek to live obedient lives. He extends mercy to the merciful.

² Tiffany and Ringe, *Biblical Intrepreation: A Roadmap*, 25.

³ Tiffany and Ringe, 35.

William B. Oglesby Jr. offers a starting point from which we can understand the importance of mentoring from a biblical perspective. In the biblical sense, mentoring is that function of the people of God wherein we “bear one another’s burdens, and so fulfill the law of Christ” (Gal. 6:20) as the means for participating in the process of reconciliation

There are several key principles Naomi uses to minister to Ruth that helps her build a biblical foundation. It serves as a model of how, within this era of pastoral care and mentoring, to develop knowledge of God, love, and deliverance. Naomi was selected as a mentor figure because her life, mentoring style, and relationship with God was similar to the role that current day pastoral care plays in the lives of hurting people today. The mentor's goal is to be a sounding board that offers insights about life and faith. Furthermore the goal is to, lead the mentee in a growing relationship with God so she can manage her life and become empowered to pass on the mentoring received. The mentee's goal is to be teachable and pliable. The qualities of a mentor must not be perfection, but maturity. A good mentor should not keep making the same mistake if they expect others to follow them as they follow God. Mentors should learn from their mistakes and use that knowledge to help others.

The role of a mentor is to help the mentee become healthy, vibrant and mature. Mentoring is the process of developing a person to his or her maximum potential. Paul Stanley and Robert Clinton define mentoring as “a relational experience (advice, wisdom, experience, habits, and principles) in which one person empowers...another by shaping them through God’s given resources.”⁴

⁴ Robert Vann, *Principles for Effective Mentoring of Ex-prisoners* (Washington, DC: Prison Fellowship, 2000), 26-27.

In *Connecting: The Mentoring Relationship You Need to Succeed in Life*, Paul Stanley and J. Robert Clinton define mentoring as “a relational process between a mentor, who knows or has experienced something and transfers that something (resources of wisdom, information, experience, confidence, insights, relationships, status, etc.), to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment.”⁵

The author, Biddy Fisher, states how mentoring was applied historically by revealing the Greek version:

Mentoring is not a new concept. The first mention of it and the titular hero of this book was an ancient Greek, chosen by Odysseus (Ulysses) to look after his son, the young Telemachus, while away on his epic voyage of discovery. There was more to the instruction than just keeping a paternal eye on the young man, and grooming Telemachus for his eventual position as head of state was a priority. This was achieved through advising, encouraging and teaching, by providing counseling and a role model, and passing on the experience, which the older man possessed to the younger. It is also interesting to note that Greek mythology also allows for Mentors to be a woman and take the form appropriate to the situation via the goddess, Athena.⁶

The role of the mentor is to counsel, advise, guide, model, and befriend the mentee. This mentoring guide also indicates that the mentoring process should incorporate some essentials such as regularly scheduled meetings.⁷

The Book of Ruth provides examples of good mentorship characteristics. The setting for the Book of Ruth was written in Palestine, Israel, between 1600-1123 B. C. When the famine hit Bethlehem, it forced Elimelech, his wife Naomi, and their children from their Israelite home to the country of Moab, a heathen country.

⁵ Paul Stanley and Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 40.

⁶ Biddy Fisher, *Mentoring* (London, England: Library Association Publishing, 1994), 1.

⁷ Fisher, *Mentoring*, 4-5.

Elimelech died, and Naomi was left with her two sons, who married Moabite girls, Orpah, and Ruth. The story of Ruth and Naomi takes place after the rule of Judges had ceased. Ruth had been married to Mahlon who was the eldest son of Naomi. The father had taken the family to live in Moab. His sons, Mahlon and Kilion, had grown up in a foreign land. These men married outside their culture. It is not known when or how long they were married. There was no indication of law that forbade the marriage between Israelites and Moabites.

Since Elimelek had taken his family to live in Moab, one could only assume that there were other Israelites who did the same. Naomi was left alone with Orpah and Ruth in a strange land after the death of her two sons.

Ruth 1: 6-19 is an example of a historical record of life in Israel during the judges, illustrating the law of kinsman redemption. The Book of Ruth was chosen because it provides a strong biblical foundation for God's ability to restore. Even though Ruth was a foreigner and was not familiar with God's law, she displayed love and loyalty to Naomi, her mother-in-law. The Book of Ruth is one of the most beautiful stories in the Bible because of its celebration of loyalty to God, to family, to each other. The preservation of the family, central to Ruth's story, is linked to the future of Israel. Ruth and Naomi ensure the survival of the nation, personified in Ruth's great-grandson David, and much later, in Jesus.

This book was also chosen because we witness a woman who departed her country in wealth and returned impoverished. Despite the challenges that Naomi faced, she took the time to teach a younger woman, Ruth, about God. "Friendships among women in the Bible often talks about older women helping younger ones along in their

journeys.”⁸ Together Naomi and Ruth began to rebuild their lives. Naomi lost everything she had while Ruth lost a husband and her family when she chose to leave with Naomi. Naomi taught Ruth the things she has heard, and expected her to teach many others. The model used by these women was the act of mentoring someone to pass it on to others. The Book of Ruth represents a beautiful love story between a mother, and a daughter-in-law, or it could represent a mentor and mentee. As a follower of Christ, you can mentor others. Whatever God has given you that enabled you to grow and deepen your relationship with him, can be passed on to others. “Introducing young followers of Christ to the basics of spiritual growth is part of the process of discipline, which is the first and most basic type of mentoring.”⁹

Naomi appeared to be a woman who knew when it was time for change and welcomed it. Her religion was not on the surface. Instead, her religion had become an integral part of her. As a result of her religious beliefs she was saved from the corruptions of idolatry, despair, and they enabled her to exercise a beneficial power over those who knew her best. Ruth had grown up to womanhood before she came under the influence of Naomi and her habits were formed. Before that she had been a devout idolatress; carrying a strong impediment of moral influence to overcome, yet Ruth wanted to follow Naomi and get to know her God.

As Naomi tried to convince her daughter-in-law's to return to Moab, Ruth was assured that Naomi's God would be her God. Ruth responded with a beautiful, emotional

⁸ Elizabeth Fletcher, “Ruth Her World,” Women in the Bible, last modified 2006, accessed December 9, 2013, http://www.womeninthebible.net/Ruth_her_world.htm.

⁹ Tim Elmore, *Mentoring: How to Invest Your Life in Others* (Indianapolis, IN: Wesleyan Publishing House, 1995), 12.

response to Naomi, as Ruth was determined not to leave her. Ruth tells Naomi in Ruth 1:15-17, “But Ruth said, “Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God; where you die I will die, and there will I be buried. May the LORD do so to me and more also if even death parts me from you.”

The author viewed Ruth as the mentee, and the mentee is someone the mentor regards highly enough to consider worthy of his or her time. Orpah did the expected thing and stayed with the Moabite’s gods, as Ruth unexpectedly stayed with Naomi and followed after her God in her land with her people. Ruth was determined to abide with her impoverished mother-in-law unto death. Not only was the desire to die as Naomi did, but she desired to die in the same country, cottage, and bed. Ruth is an example of the grace of God, inclining her soul to choose the better part. Naomi could desire no more than the solemn declaration Ruth made. Thousands of mentees have expressed their mutual attachment in Ruth’s words. They are not words of extravagance or passion, but of feeling, of principle, of a fixed and changeless mind.

Realizing that Bethlehem held the key to her future, Naomi humbled herself and decided to return. The action of Naomi is relevant to this project because it addresses how some mentors are strong leaders, and resilient in the midst of adversity. Naomi demonstrated strong leadership as she:

1. Retained her religion.
2. Retained her allegiance to the one true and living God in the midst of surrounding idolatry.

3. Believed in God even in the midst of adversity; she exercised an influence for good on others.

Even though Naomi was bitter and wanted her name to reflect her bitterness, she still returned to her hometown where she knew God had blessed her land. Naomi means “pleasant,” but the name she called herself later was Mara, meaning “bitter.” Naomi told the people in her city not to call her Naomi anymore, but to call her “Mara.” Naomi’s emotional state is relevant to the core of the project. Naomi was not perfect, but she exerted a great influence upon her daughters-in-law.

Ruth and Orpah were Moabite women, not Israelites. The Moabite people were traditional enemies of the Israelites. There was frequent warfare between the two groups. According to the Israelite belief, Moabites came from an act of incest with Lot and his older daughter (Genesis 19:30-38), and the Israelites believed the whole nation was tainted and inferior.

Naomi assumed that Ruth and Orpah would not want to return to Bethlehem with her, even though the women respected and loved her. Orpah decided to return to her people and the Moabite lifestyle, but Ruth could not be persuaded. She had shared loneliness, anxiety and grief with Naomi, and now that the older woman was completely alone, Ruth stood by her and returned with her to Bethlehem. Ruth was poor and a foreigner, but she listened to the advice of an older, wiser woman. She pledged her loyalty to Naomi, and they set out on the long journey, arriving in time for the barley harvest. Henri Nouwen said, “Through common searches and shared risks new ideas are

born, new visions reveal themselves, and new roads become visible; humans suffer and that sharing of this suffering can help us move forward.”¹⁰

During the author’s years with her church family, she was fortunate to serve on the pastoral staff. As a result, the author was inspired by courageous people like her pastor and his wife, mentors at seminary, supervisors and her church family. They helped in the development of character, morals, and values. These people are keeping her confidently pressing toward success rather than giving up. It is important for her to have a positive sense of self-esteem, self-value, and self-worth. This story of love and devotion tells of Ruth’s eventual marriage to a wealthy man named Boaz, by whom she bears a son, Obed, who becomes the grandfather of David and the ancestor of Jesus. Obedience brings Ruth into the privileged lineage of Christ. Ruth went to work gleaning in the fields of a man named Boaz, who was a relative of Naomi’s husband. When the harvest ended, Naomi realized that it was again time for change. She felt that Ruth needed a more stable situation. She told Ruth she wanted to secure a future for her and sent her to Boaz, hoping that he would take care of her because she was a relative. These actions are consistent with a committed mentor; they want the best for their mentee.

Naomi gave Ruth several instructions. The instructions were to wash, anoint, to put on her best garment, to wait for the right timing and to lie at Boaz’s feet. The result of Naomi taking action at the right moment and Ruth’s obedience was that Boaz got up and blessed Ruth. Also, he promised he would abide by the law of redemption and care for her if a closer relative would not do his duty. Ruth is an example of a faithful mentee. In addition to being devoted to her family and faithfully dependent upon her mentor, Ruth’s lifestyle exemplifies love, kindness and respect, both to Naomi and to Boaz.

¹⁰ Nouwen Henri, *The Wounded Healer* (New York, NY: Doubleday Religion, 2010), 106.

Naomi received comfort from her daughter-in-law. Additionally, the birth of a grandchild represented the restoration of comfort to Naomi's mourning sorrowful spirit. Further, the grandchild would become a restorer of life to Naomi. "He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him," (Ruth 4:25). The number seven suggested an idea of fullness, completeness, and perfection. The whole inhabitants of the city knew that Ruth's love for her mother-in-law had been indeed transcendent and had also been transcendentally returned.

When Boaz took Ruth as his wife, the Law of Moses prohibited the Moabites to the tenth generation from entering into the congregation of the Lord. This law, according to the Jewish customs, did not extend to women, and even if it had, Ruth might be considered an exempt case. She had already been incorporated into the family by marriage, and left her country, people, and gods, to become a proselyte to the true God in the land of Israel. After the nearest redeemer had renounced the right of redemption with all legal formality, Boaz said to the people:

Today you are witnesses that I have acquired from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. I have also acquired Ruth the Moabite, the wife of Mahlon, to be my wife, to maintain the dead man's name on his inheritance, in order that the name of the dead may not be cut off from his kindred and from the gate of his native place; today you are witnesses," (Ruth 4:9-10).

Understanding the breakdown of responsibilities for the mentor and mentee is essential. However, finding (and becoming) a mentor also "requires that you know what you're looking for and where to search. A mentor seeks God about their desire for a mentee, and then asks God to show them where to find the right one. A mentor also takes

time to list what they hope to receive from a mentoring relationship.”¹¹ Often the mentors provide prayer support, wisdom, vision, encouragement and a sounding board without condemnation. When a mentor is ready to invest in a mentee they look for the inward qualities, which can be summarized in the acronym: F.A.I.T.H.

- F- Faithful: Is this person faithful to commitments they have made, as well as to the basics of the Christian faith?

- A- Available: Does this person have the time, and do they make themselves available to growth opportunities as a priority?

- I- Initiative: Do they show initiative in their desire to grow? Are they willing to take the first step without someone “holding their hand?”

- T-Teachable: Is this person willing to learn new truths, and open to change? Do they exhibit a “soft” or a stubborn heart?

- H- Hungry: Does this person have a passion to grow and be all they can be for God? Do they hunger for intimacy with God?¹²

A mentor should go to leadership out of respect and ask for recommendations and referrals, and then keep their eyes open for someone who exemplifies the traits they desire. Also, a mentor can contact women who are hurting and schedule an appointment to discuss a specific issue. A mentor can also use another professional to schedule an appointment if more appropriate. Then the mentor can get to know her mentee better to see if God might be leading her to this particular woman. A mentor can ask her mentee advice about a specific challenge she is facing or give clarity on a scripture reading. These are just a few tips a mentor can use before diving into mentoring. Some of the best

¹¹ Elmore, *Mentoring: How to Invest Your Life in Others*, 32.

¹² Elmore, *Mentoring: How to Invest Your Life in Others*, 33-34.

mentors are those who do not formally see themselves as such. Wisdom is better than titles, and God has a wise and special mentor waiting for that right mentee. The godly woman you find for your mentor should have a genuine heart both for you and for the art of mentoring. She should be willing to sacrifice time and energy and be willing to commit. A mentor should be a person of deep integrity, who will keep the content of their discussions confidential. They should demonstrate wisdom, patience, emotional and spiritual maturity, regardless of their age. Mentoring is as old as civilization itself.

In the scriptures, God is seen mentoring the Israelites. God spoke the word through his prophets to teach his people. They were told to learn the word of God, and then mentor their children by teaching them continuously. These are the commands, decrees and laws the Lord your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, so that you, your children and their children after them may fear the Lord your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. Hear O Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the Lord, the God of our fathers, promised you. Hear O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These command that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road. When you lie down and when you get up. Tie them as symbols on your hands and bind them on our foreheads. Write them on the doorframes of your houses and on your gates.¹³

Through this natural relational process, experience and values pass from one generation to another. Mentoring took place among Old Testament prophets (Eli and Samuel, Elijah and Elisha) and leaders (Moses and Joshua), as well as New Testament leaders (Barnabas and Paul, Paul and Timothy and Paul and Titus). In the biblical examples of mentoring, “the transition of leadership proceeded without negative situations, because the mentors obeyed God. The mentorees were obedient to the mentors. Mentoring was the primary means of passing on knowledge and skill in every

¹³ Deuteronomy 6:1-8

field.”¹⁴ “Ministry In, Ministry Out,” is utilized as a model to encourage all mentors not only to find a mentor themselves but also to become one. “Ministry In,” happens when we find someone to walk alongside us, and “ministry-out” happens when we walk alongside someone else.¹⁵ The mentors discovered the joy and beauty of having and being a mentor. The author feels that God wants to use mentors in a unique way in someone's life, and he/will provide all their need. God asks only for our willingness to trust Him with the concerns in their life. When we do this, there is no limit to what God can do in and through us.

New Testament

The New Testament foundation comes from Titus 2:1-8, which states:

But as for you, teach what befits sound doctrine. Bid the older men be temperate, serious, sensible, sound in faith, in love, and in steadfastness. Bid the older women likewise to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, and so train the young women to love their husbands and children, to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited. Likewise urge the younger men to control themselves. Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity, and sound speech that cannot be censured, so that an opponent may be put to shame, having nothing evil to say of us.

This passage of scripture gives the biblical foundation for an example of how mentees become effective leaders by following the mentor's leadership. The text is rooted in the concern and issues surrounding pastoral care for those in a hurting society.

¹⁴ Elmore, *Mentoring: How to Invest Your Life in Others*, 32.

¹⁵ Rebecca St. James, “A Christian Recording Artist Shares Advice on Choosing a Mentor,” *Charisma Magazine*, August 29, 2013, accessed November 15, 2013, <http://www.charismamag.com/life/women/9928-a-christian-recording-artist-shares-advice-on-choosing-a-mentor?showall=&start=2#sthash.LZyZyczi.dpuf>.

In summary, Titus was mentored by St. Paul. Titus was originally named Titus Flavius Vespasianus but used the name, Vespasianus Augustus. He was born December 30, 39 C.E. and died September, 13, 81 C. E. Titus was a Roman emperor (79–81), and the conqueror of Jerusalem in 70.¹⁶

Titus was converted from heathenism by St. Paul, as recorded in Galatians 2:3. The conversion occurred early in the relationship because Paul accounted him as his brother at his first entrance into Macedonia, he managed and settled the churches there. He had now left Titus at Crete, to regulate the churches, to assist him where, he wrote this epistle. The churches on the island of Crete were unorganized though there appeared to have been Christians in many of its cities. Titus's task of setting the churches included dealing with false teachers. The Cretans had a reputation for being idle and somewhat corrupt. These traits apparently characterized some of the Christians as well as the false teachers. Part of Titus's task consisted of motivating them to change.

Titus is mentioned numerous times in the New Testament as one of Paul's most trusted assistants. He was converted by Paul and assisted the apostle on some of his missionary journeys and went with him to the Jerusalem council. Paul mentioned Titus several times in Second Corinthians, (2 Cor. 2:13). Titus had been associated with Paul for approximately fifteen years. While in Corinth, Titus carried a letter to the Corinthians. Titus was entrusted with collecting funds from the Corinthian church. At Paul's request Titus's mentor, he went to Dalmatia. It is reported that Titus returned to Crete, where he spent the remainder of his life. The Book of Titus contains forty-six verses, yet it covers a wide range of topics. Titus is a key New Testament book for

¹⁶ *Encyclopedia Britannica*, s.v. "Titus," accessed December 10, 2013, <http://www.britannica.com/>.

church organization and can be used for training mentees, with guidelines for elders, pastors, and other believers. The believers in Crete lacked leadership and were suffering as a result. False teachers were taking advantage of the absence of sound doctrine. Titus was heavily relied upon to help the people establish their leadership roles, and these scriptures are relevant for us today. There are many women today who are hurting and in need of a mentor in their lives. Mentorship is an example for the pastoral care providers to live a life that brings glory to God and encourages the faith of others following them.

As African American mentors, it is important to teach those who are young in ministry about authentic preaching, issues of social justice, and prophetic witnessing. Those things are extremely important and are at the crux of ministry. It is equally important for mentors to model a complete ministry, including the cracks of hard realities.¹⁷

Titus was a young man, therefore, a pattern for other young men to follow. As a pastor or evangelist, he was also a shining example to men of all ages. Paul teaches Titus to urge younger men to be self-controlled. He reminded Titus that in all respects, “be a model of good works, and in his teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about them.”¹⁸ Many aspiring ministers prepare for the role of a pastor in a local church by being placed in seminaries for a period of academic study and spiritual formation. Some students become pastors of small rural churches, a tradition that thrusts the seminarian or new graduate into a practical ministry setting alone.¹⁹ Future educators are usually required to complete a full year of student teaching before being certified by

¹⁷ William H. Crouch Jr. and Joel C. Gregory, *What We Love about the Black Church* (Valley Forge, PA: Judson Press, 2010), 36.

¹⁸ C. H. Spurgeon, “Exposition,” Blue Letter Bible, last modified 2011, accessed November 15, 2013, https://www.blueletterbible.org/commentaries/spurgeon_charles/.

¹⁹ Crouch and Gregory, *What We Love about the Black Church*, 29.

the state to teach our children and youth. Most seminaries require a minimum number of hours of supervised field ministry, that supervisory relationship is typically short-term and limited to institutionally required feedback.²⁰

“While African American ministers-in-training may have gone to seminary and may be working toward higher degrees, only a few fail to be mentored under the guidance of an experienced senior pastor, whether in a formal or informal manner.”²¹

Paul was one of the most effective leaders of the early church. He preached the gospel tirelessly. He is credited with founding a succession of churches throughout Asia Minor and Greece. Paul nurtured others like Titus to follow in his footsteps and faithfully lead rising young apostles into the next century. Paul instructed Titus to place the responsibility of moral leadership on the elders. He instructed Titus to teach the older men and women to lead the way in personal holiness. Paul views sound doctrine as the root that produces the fruit of good works, such as faith, love, and patience, which goes with sound speech.

The mature mentor should serve as a spiritual example to all. Maturity is not determined by the age of the mentor alone, but by how much that person knows and has experienced in life. It is also determined by how skilled a mentor is, and how they apply the truth of life and distinguish good from evil. Paul delegated his authority to both Timothy and Titus to serve as his personal representatives.

Among the heathen, old men often gave themselves up to drunkenness and gluttony; so now, this is the teaching that is to be given to aged Christian men. They need faith, love, and patience, as well as the virtues of sobriety, gravity, and

²⁰ Crouch and Gregory, 29.

²¹ Crouch and Gregory, 30.

temperance. The infirmities of old age often create petulance, so the grace of God is to make the venerable Christian to be full of faith, love, and patience.²²

In this context, healthy teaching is not doctrinal, but a practical lifestyle with, people-centered on Christlikeness. We must not separate justification from sanctification. The aged men were instructed to be sober, grave, temperate, as well as sound in faith, charity, and patience. That exhortation is as necessary in today's living, as it was in Crete. Young men often know a great deal and are apt to be intoxicated with their knowledge and ability. Therefore, the exhortation to them is to "be sober minded."²³

The same principles apply to the behavior of young men. The age range for the older men and women was approximately forty and up in that culture, and the range of younger folks was approximately twenty to forty. Since Titus was one of the younger men, Paul addressed him personally. The younger men should also be sensible. In the Greek sensible is *sophronein*, which means self-controlled, (vv. 2, 5, 6) and a good example (pattern) of good deeds (1 Tim. 4:15-16). "Since young men are inclined to be somewhat impetuous and unrestrained in conduct, their basic need is to be 'self-controlled,' cultivating balance and self-restraint in daily practice." They do this by maintaining purity in the teaching of God's truth as teachers or simply practitioners, by being dignified, and a speech that others cannot legitimately criticize. Obedience to these particulars would rob the enemies of the church of any reasonable grounds for criticism (cf. 1:16). They would be "put to shame" because they would have no factual basis for

²² *Encyclopedia Britannica*, s.v. "The-Letter-of-Paul-to-Timothy," accessed December 9, 2013, <http://www.britannica.com/EBchecked/topic/596334/>.

²³ *Encyclopedia Britannica*, s.v. "The-Letter-of-Paul-to-Timothy," accessed December 9, 2013, <http://www.britannica.com/EBchecked/topic/596334/>.

their opposition.²⁴ “The young men are full of spirits, they are very sanguine, they are apt to be carried away with novelties; exhort them to have that which is thought to be a virtue of age, namely, sobriety. Let them be old when they are young that they may be young when they are old.”²⁵

The aged women were expected to live as becoming holiness, not false accusers, not given too much wine, and teachers of good things. Old women also among the heathen were often addicted to the taking of much wine. The Spirit of God cautioned them against excessive wine intake.²⁶ They were also tempted to spread slanderous reports or gossip against people. Therefore, they were warned that they were not to be “false accusers, not given to much wine, teachers of good things.” Titus had to teach that alcoholism was a problem in Crete, which shows that New Testament guidelines may intensify or relax in certain cultures.

Ultimately, the older women were given the mandate to teach the young women to be sober, love their husbands, love their children, be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed (Titus 2: 4, 5). The expectation for the elderly to train the young establishes the principle of the utilization of wisdom. Age and experience provide wisdom. Many older women have discovered secrets of godly living in relation to their husbands, children, and neighbors and in the workplace that could save younger women a lot of unnecessary grief. When

²⁴ Thomas L. Constable, “Notes on Titus 2014, Edition,” Sonic Light, accessed December 11, 2013, <http://www.soniclight.com/constable/notes/pdf/titus.pdf>.

²⁵ *Encyclopedia Britannica*, s.v. “The-Letter-of-Paul-to-Timothy,” accessed December 9, 2013, <http://www.britannica.com/EBchecked/topic/596334/>.

²⁶ *Encyclopedia Britannica*, s.v. “The-Letter-of-Paul-to-Timothy,” accessed December 9, 2013, <http://www.britannica.com/EBchecked/topic/596334/>.

unavoidable trials come to the young woman, an older, wiser woman can provide guidance based on experience. Somehow the church must see that younger women are connected to a forum that facilitates contact with older women.²⁷ Mentoring in today's world has many components. For example, mentoring is assisting not fixing, guiding not telling, walking alongside not lording over. Further, mentoring, involves looking forward not back and helping others to grow past hurts rather than rehashing them. Mentoring involves learning to depend on God through someone else, not depending on that someone.

Mentoring encourages capitalizing on God-given strengths not focusing on weaknesses. All of the components of mentoring resulted in a change in one's life. Lifestyle change was the evidence of attraction to the Christian message. Titus used this model of teaching as opposed to the false teachers' impure lives and motives. The methodology of teaching was displayed in Titus's preaching and teaching. Titus passed on the apostolic truths he had received from Paul.

To establish order in the church, Paul gave Titus instructions concerning the behavior of various groups of Christians that was appropriate for them (cf. 1 Titus 5:1-2). This involves pastoral oversight. "Paul here stresses the importance of building up the inner life of believers as the best antidote against error." "No condition and no period of life are to remain unaffected by the sanctifying influence of the gospel."²⁸ This verse in Titus introduces the instructions concerning individual conduct that follows. In contrast to the false teachers, Titus was to teach believers healthy doctrine. Paul wanted

²⁷ Constable, "Notes on Titus 2014, Edition."

²⁸ Constable, "Notes on Titus 2014, Edition."

Christians to behave consistently with what they profess to believe. The primary motivation Paul used in the advice to follow is that these exhortations come from and agree with sound doctrine. A secondary motive was that the advocated behavior would make a positive impact on unbelievers. It is significant that Paul's epistle to Titus deals with a church in a very difficult place, "Crete." Even those Christians who were in the most trying of circumstances, in that difficult place, could adorn the doctrine of God. To show the true spiritual power of the church, God selected the most difficult soil. In this way, the Holy Spirit teaches us that the church can fulfill its purpose in the darkest, desolate, and difficult places on earth. God can do so even through people whose situations in life are the most trying.²⁹

First, Paul revealed the motive of church order. He further indicated the purpose of an orderly church. It must be orderly because people must come to the knowledge of the truth that leads to godliness, which is the intended end product of the gospel. The "mystery of godliness" (i.e., the message about Jesus Christ) is what the church supports and displays to the world. It is the business of the church to correct and convict those who speak against godliness, which is done by revealing God's truth. Its business is to counteract the influence of evil people.³⁰ The Cretans were "liars" (1:12). Christians are expected to live sensibly (2:12). Cretans were "evil beasts." Christians are expected to live righteously. Cretans were "lazy gluttons." Christians are expected to be godly. Negatively, Christians do this by "denying ungodliness and worldly lusts."

Second, Paul revealed the method of church order by indicating how the church was expected to be orderly. The methodology of an orderly church is managed by the

²⁹ Constable, "Notes on Titus 2014, Edition."

³⁰ Constable, "Notes on Titus 2014, Edition."

oversight of competent overseers, or elders, which is, by definition, one who sees clearly what is going on. An overseer in the church needs to be knowledgeable about three things and see them clearly. They must see God's truth clearly. They must know the word of God. They must also see the conditions in which the people live.³¹ An elder who does not know what is going on in the lives of Christians in that church cannot exercise oversight effectively. They must also see clearly the method of oversight that God is prescribing where mentors are concerned. The duties of an elder were to include enunciating the truth (teaching), applying the truth (exhorting), and urging obedience to the truth (reproving).

Third, Paul revealed the might of church order by indicating what the church has that enables it to be orderly. The power of an orderly church lies in two “appearing.” The first is the appearing of grace at the first advent of Jesus Christ. The second is the appearing of glory at God’s Second Advent. The revelation of the grace of God in the Cross of Christ should motivate the church. The revelation of the glory of God, when Christ returns for us at the rapture, should also motivate the church.

We gain motivation as we look backward and forward at our Lord's two “appearing.” Christians do this whenever they celebrate the Lord's Supper. We look back on the Cross, but we also remember that we will only celebrate this memorial until He comes. The appeal of Paul in this epistle is that the church must be loyal to Jesus Christ. The church as a whole, individual Christians, and the church overseers, all have a responsibility to this end.³²

³¹ Constable, “Notes on Titus 2014, Edition.”

³² Constable, “Notes on Titus 2014, Edition.”

The responsibility of the church is to “adorn the doctrine.” For example, when we remove the burned-off part of a wick, the flame burns brighter. Just so, when God trim a life, or a church, of sin and encumbrances, it bears a brighter witness to Christ. This process of trimming is what it means to adorn the doctrine. This is a corporate, as well as an individual, responsibility.³³ The responsibility also, of the individual Christian is to “maintain good works.” The maintenance of good works does not only refer to practicing charity or philanthropy, but also refers to doing truly noble and beautiful works from the best of motives. The duty of the overseer is to affirm the essentials of faith confidently.

There are several central revelations within the epistle. First, the church will be powerful in the world to the extent that it reveals God's truth. Church influence lies mainly in its ability to proclaim and demonstrate God's truth to the world. For example, Titus teaches that church leaders must be people who live under the authority of God's truth. Leader should not select them primarily because of their business experience, social influence, or wealth. Church leaders should be selected based on the spiritual life of a person, mastered by the truth of God that qualifies him or her for the position.³⁴ These qualifications remind the author of the characteristics of a mentor, which are trustworthy, caring, understanding, respectful, helpful, dependable, fun, compassionate, and responsible. Being a good listener and offering good advice are also seen as key skills of successful mentors.

By way of example, being a mentor to someone does not mean you have to always know the right answer, just that you are always there when they need someone to

³³ Constable, “Notes on Titus 2014, Edition.”

³⁴ Constable, “Notes on Titus 2014, Edition.”

lean on. Thus is the power of great mentors who forge strong bonds of connectedness and, in the process, transform women lives ... perhaps more of them than we know.

Mentoring is associated with positive career outcomes. It is also clear that other “significant” adults can, and do, effect important outcomes when it comes to education, social and emotional well-being, and health and safety.

This epistle further teaches that the power of an overseer lies in God's truth, not that of his office. No real power comes from a person filling an office. The real power comes as a result of a person's works and words. A church's elders should be its most spiritually influential person.³⁵

The Bible affirms that no person lives to self. Each life has an influence, which is that subtle something which resides in our deeds, words, spirit, and character. It is a shadow of us, our impersonal self. It is to us relatively what fragrance is to the flowers, and what light is to the stars. We are all sensitive to influence, our hearts are open to goodness, beauty and genius.

There is never a day when perhaps unconsciously we do not receive and reflect on a thousand shadowy forms. Some are more receptive of influences than others. There are certain soils that drink more sunshine and showers. Additionally, there are certain bodily conditions more prone to disease, so there are certain mental and moral dispositions more open to good and evil, truth and error.

Most mentees are open to maternal influences. Mature mentors are the best and influence follows love. There are women who are like clay and can be molded if they choose to be molded. The author feels that some women are like rocks, and one may

³⁵ Constable, “Notes on Titus 2014, Edition.”

have to chisel the other as permitted. The Book of Titus is a model that was sanctified to the salvation and the relationship with hurting women. This can be used today as one of the most powerful aids to assist with moral influence. Additionally, Titus teaches that the measure of success for church overseers is the extent to which the church members fulfill their function in the world. Its measure of success is not the number of people attending services. It is the number and effectiveness of people proclaiming God's truth in the world by their godly lives and verbal witness. The church must be orderly so that it can fulfill its function, which is proclaiming God's truth to the world.³⁶

The conclusion based on evidence from Old and New Testament scriptures provided a strong biblical foundation. The foundation will be beneficial in implementing the project as mentoring effects women who are hurting to produce healing and hope for a positive future in their lives. Naomi and Titus used their experiences to help women find peace and courage in mentoring. In the characters of Naomi and Titus, women in the shelter who suffer abuse are taught that they can take the negative experience and give it to God and God can turn that curse around.

³⁶ Constable, "Notes on Titus 2014, Edition."

CHAPTER THREE

HISTORICAL FOUNDATIONS

The purpose of this historical foundation paper is to demonstrate how women have historically been treated, how their leadership roles empower other women, and how women's lifestyles help to rebuild their confidence in society. There are many places in the world where women are mistreated. Women have never enjoyed being disrespected or misplaced in society. The goal of the author in this project was to help women who are in the shelter who were abused become aware that healing and restoration may come through God's grace. The deepest hurts most people experience is rejection. Rejection from parents – rejection from peers – rejection partners – all of these rejections hurt. Some of us can remember things which happened or were said – 5 – 10 – 15 years ago – or longer. We don't let go of our hurts very easy because the wounds are deep. Rejections happens every day in schools. Starting in grade school, some kids are victimized. They are ridiculed, tormented, and beaten up, not for anything they have done wrong. It could be for their more timid personality, how they look, what their background is, or how smart they are (sometimes they are not smart enough; sometimes they are too smart). I

can be a daily occurrence that makes life a nightmare and ushers in years of depression and rage.¹ Moreover, the researcher will use the biblical, historical, theological, and theoretical foundation research to identify God's grace through mentoring operating in the lives of women who are abused who have encountered a traumatic experience. In all honesty, women were not created to be walked on, disrespected, bullied, or belittled. On the contrary, women are creative, sensitive, compassionate, intelligent, and talented. God is looking for a few good women to make a difference in God's kingdom at every juncture in history.

The contextualization for this chapter is based upon Vashti McKenzie's book *Not Without a Struggle*, which recognizes the impact of struggles and experiences of African American clergywomen as they develop leadership competencies.² African American clergywomen are increasing in number, but there is still a lack of role models. There is a scarcity of mentors. Mentor relationships provide advice, information, and mentors help move you into positions of greater responsibilities.

Strong women of God set the stage of life for women to follow, some in the background and some in the forefront. Sojourner Truth (Isabella Van Wagener) a mighty woman of God provided other women by her example a vision. Sojourner Truth remained illiterate but published her life story with the assistance of Oliver Gilbert. Her sermons were developed from listening to someone reading the Bible to her and she would preach from the biblical text that moved on her heart. She was a devout activist in women's rights. She met with President Abraham Lincoln where he presented her with an

¹ Carol S. Dweck, *Mindset: The New Psychology of Success, How We Can Learn To Fulfill Our Potential* (New York, NY: Random House Publisher, 2006), 164.

² Vashti M. McKenzie, *Not Without A Struggle* (Cleveland, OH: UMI Publishers, 1996), 67.

autographed Bible. She challenged segregation and was thrown from a street-car in 1865. Ninety years later Mother Rosa Parks refused to give up her seat on the bus and along with others was arrested. Sojourner Truth died at the age of eight-six and Fredrick Douglas delivered her eulogy.³

Perhaps God, who created all of us in God's heart of love, is not as concerned with the gender on our birth certificate as God is with the condition of our hearts. Now, more, than ever, women need to understand their important role and their significance to the call and intent of God. God has a way that is meant to endue humanity, male and female, with power from on high. Men and women receive the same power in the same measure. The power that both men and women receive from God, who gives to them the power to be courageous witnesses and to fulfill the God-given mandate that is particular to each generation.

In the Civil Rights movement, Rosa Parks and other mothers unnamed who shared her courage along with her fears and changed history. She was arrested for refusing to give her seat in the colored section of the bus to a white man because the white section of the bus was full.⁴ Women who are abused around the world can truly say that if it were not for the mentoring and the courage of Rosa Parks and others like her, they would not be where they are in the Twentieth-First Century. If women view themselves as losers they are going to tend to be losers in life. If they view themselves as failures, they are going to fail. But if women see themselves as winners – they will give more effort to winning. If women see themselves as over-comers – they would put more

³ Marvin A. McMickle, *An Encyclopedia of African American Christian Heritage* (Valley Forge, PA: Judson Press, 2002), 164-166.

⁴ Miller, L.Sabrina, "From the Back of the Bus to The Capitol Rotunda: Honoring Rosa Parks," *The Trumpet News Magazine*, December 15, 2005, 78.

effort into overcoming. It's very simple – our beliefs determine our behaviors. The way we think determines the way that we act – therefore women ought to think in a manner which pleases God.

The author like to hear words of encouragement. She likes to hear, “Hey, you did a great job.” Or, “Wow, you really did well.” Words like this boost her self-esteem and helps her get a new perspective on my life. The problem is – many of us women have heard too many negative statements. If others don't give us negative criticism many times – we criticize ourselves. We have gotten into a negative thought pattern. God wants us to break the old pattern and accept His way of thinking.

An African Proverb states, *“I am because we are, and because we are therefore I am.”* Mother Rosa Parks along with other mentoring mothers provide a formula of living, “Serve humanity in a manner that leaves a positive lasting impression, Work along with others to ensure a better life for people, Believe and serve Almighty God, Fight for the freedom that belongs to all, Live a life of integrity and faith, Advocate for education, and Encourage each other to reach their highest potential.”⁵ Furthermore, Renita Weems, in her retelling of the Hagar-Sarah story, reminds womanists of their potential power to exploit women poorer and less educated than themselves. Weems admits that though she is the child of domestics and the great-granddaughter of a slave, yet through freak circumstances and the grace of God, she is an educated and employed black woman upon whom, from time to time, capitalism confers the opportunity to exploit other women both

⁵ Miller, L.Sabrina, “From the Back of the Bus to The Capitol Rotunda: Honoring Rosa Parks,” *The Trumpet News Magazine*, December 15, 2005, 79.

black and white. Her potential victims are those who are neither educated nor employed.⁶ Weems states that, “None of us women is safe from the ravages of a society which makes room for only a chosen few and keeps at bay the vast majority.” However, women have to turn over many layers to get to this liberating work, and in the process, they may have opposing views about how biblical interpretation (hermeneutics) should be approached. It is about hermeneutics that womanists, theologians and scholars in religion need to be in conversation with each other.⁷

Gordon L. Heath, author of *Doing Church History*, elaborates on the love for neighbor (Matthew 22:34-50) and, cited George Marsden, who asserted that explaining the love of your neighbor, requires a study of history. He stated, “That the basic reason why we, as Christians, should teach and learn history is so that we may better understand ourselves and our fellow human beings in relation to our own culture and to the world.”⁸

True love is defined as Agape love; “the self-giving love seen supremely in God’s love for the world.”⁹ Agape Love “is the primary characteristic of God’s nature and the supreme expression of Christian faith and action” serving others being present and listing for the core.¹⁰ “Since the Christian’s task is to live in this world and to witness to the love of God as manifested in Christ, it is essential for us to understand ourselves and the

⁶ Renita Weems, “A Mistress, A Maid and No Mercy,” in *Just a Sister Away: A Womanist Vision of Women’s Relationships in the Bible* (San Diego, CA: LuraMedia, 1988), 11.

⁷ Delores S. William, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll, NY: Orbis Book 1993), 187.

⁸ William L. Andrews, *Sisters of the Spirit: Three Black Women’s Autobiographies of the Nineteenth Century* (Indiana, IN: University Press, 1986), 11.

⁹ Donald K. McKim, *Westminster Dictionary of Theological Terms* (Louisville, KY: Westminster John Know Press, 1996), 5.

¹⁰ McKim, *Westminster Dictionary of Theological Terms*, 5.

world as best we can. Love is the Christian's central obligation, and understanding that is an essential ingredient of love. If we are going to love others, then we should try our best to understand them."¹¹ The author is called by God to proclaim that Jesus Christ is Lord, and came to set at liberty those who are oppressed. Dr. Martin Luther King speaks of agape as "living in action," "love seeking to preserve and create community, a willingness to go to any length to restore community," and as "the only cement that can hold this broken community together." He relates agape to the Cross of Jesus Christ and finds "eternal expression of the length to which God will go to restore broken community."¹²

According to Heath, it may be too much to say that a lack of interest in the past is an indication of a lack of love for others. It is fair to say that it is difficult to grow in love for others without knowing their past. "The truth of the Christian faith is intimately tied to events in human history. God has acted in a very real way in the course of human history (no event = no Christianity), therefore, the church has a vested interest in historical events."¹³

This concept is close to the concept of pastoral counseling. "Pastoral counseling can bring men and women into a right relationship with God and lead them into the abundant life. Many women facing this complex world are plagued with inadequacy to

¹¹ Gordon L. Heath, *Doing Church History: A User-Friendly Introduction to Researching the History of Christianity* (Toronto, ON: Clements Publishing, 2008), 22.

¹² Katie Cannon, *Black Womanist Ethics* (Atlanta, GA: Scholars Press, 1988), 167.

¹³ Heath, *Doing Church History*, 23.

cope with the problems arising out of it. It is up to ministers to help them form a healthy and adequate attitude and approach toward life.”¹⁴

When doing an exegesis of scripture about women, one must take care to do so with insight and a thorough understanding of the plight of women. To thoroughly understand the text one must read with the recognition of how the social world impacts interpretation.¹⁵ We must always be cognizant of the fact that in the Bible many “women are left on the margin if not completely left off the page.”¹⁶ Women must be given the opportunity to hear interpretations of the stories of women in the Bible include the sharing of their “joys, worries, burdens, thoughts and dreams,” without compromise or trivialization.¹⁷ Marsha Foster Boyd reports on a group of black women ministers, social workers, pastors, and professors who have formed a group called WomanistCare.¹⁸

Defining the WomanistCare approach, Boyd writes:

WomanistCare is the intentional process of care giving and receiving by African American women. It is the African American woman finding her place and her voice in this world. It is the bold expression of that woman caring for her circle...The focus is the holistic care of body, mind, and spirit in order that healing and transformation occur for African American women and their circles of influence.¹⁹

WomanistCare has several components, first is communication, with special attention to listening. Second is the affirmation of African American women’s dreams,

¹⁴ James D. Hamilton, *The Ministry of Pastoral Counseling* (Kansas City, MO: Beacon Hill Press, 1971), 15-16.

¹⁵ Tiffany and Ringe, *Biblical Interpretations*, 36.

¹⁶ Tiffany and Ringe, *Biblical Interpretations*, 35.

¹⁷ Tiffany and Ringe, *Biblical Interpretations*, 35.

¹⁸ Emilie M. Townes, *Embracing the Spirit: Womanist Care* (Maryknoll, NY: Orbis Books, 1997), 197-202.

¹⁹ *Ibid.*, 198.

narratives, and feelings. The third component is confrontation: listening and affirming are not passive activities, and confrontation is sometimes necessary, including the questioning of socially constructed barriers to growth. Fourth is accountability to each other in the healing circle, with healing as the final step.²⁰ When women's deep wounds are not healed, the wounds become vortexes of troubled waters, intertwined with their own instinct of survival and fear. Many victims instinctively synchronize their wavelengths with their offenders. They internalize their perpetrators' images and values and externalize them in treating their own victims. In short, they see the world through their oppressor's eyes. Seeing again through their own eyes begins the process of healing.²¹

Andrew Park saw his mother suffer from deep wounds in Korea, which was known as "Han." "Han is the deep wound of victims. It is a slow death of the spirit, and it represents sadness, resignation, and hopelessness." Park explains how his mother suffered from the confiscations of her land, house, and all her household goods by the North Koreans. The confiscations occurred while caring for her sick father-in-law and two young family members, which resulted in her spirit slowly dying. "When external forces damage or break a part of a woman's bodies, a wound occurs. When an abuse, exploitation, injustice or violence causes the soul to rupture, Han's has occurred. The Bible is full of stories of suffering people."²² Andrews Park's mother suffered because her household goods were taken from her and she barely escaped to South Korea. She

²⁰ Stephanie Y. Mitchem, *Womanist Theology* (Maryknoll, NY: Orbis Books, 2002), 126.

²¹ Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville, TN: Abingdon Press, 2004), 3.

²² Park, *From Hurt to Healing*, 35.

lived a refugee life during the Korean War. Justice brings forth peace and sacred contentment to the sinned against and naturally lead to healing. Healing means “to make whole or sound in bodily condition,” “to restore to health or soundness,” “to free from disease or ailment.”²³ Jesus came in the world to set the wronged free from their grief and burden and to forgive the sins of wrongdoers. The author feels that Jesus was just as concerned if not more so, for the sick and the oppressed because Jesus spent his time on earth caring for the afflicted and the oppressed. In the United States, domestic violence is an epidemic social problem. Experts estimate that two to four million women in this country are battered every year and that between 3.3 and ten million children witness violence in their homes. In this country, a woman is raped every six minutes and physically abused by her husband every nine seconds.²⁴ Gloria Marie Steinem is an American feminist, journalist, and social and political activist who became nationally recognized as a leader and spokeswoman for the feminist movement in the late 1960s and early 1970s.

In the early 1990s, Gloria Steinem, the author of *The Revolution from Within: A Book of Self-Esteem*, delved into the social implication of low self-esteem, particularly in women. In this book she contended “that when individuals such as women, the poor, or ethnic minorities are repeatedly marginalized, suppressed, scorned, and ignored by a culture, they descend into a sense of apathy and indifference.”²⁵

²³ Park, *From Hurt to Healing*, 131.

²⁴ Leslye Orloff, Brief Facts: Battered Immigrant Women Protection Act of 1999,” Immigration Daily last modified March 2000, accessed December 11, 2013, <http://www.ilw.com/immigrationdaily/News/2000, 0721-Orloff.shtm>.

²⁵ Park, *From Hurt to Healing*, 37.

The story of Tamar illustrates the nature of shame of han (2 Samuel 13). Tamar was raped by her half-brother, Amnon, the firstborn of King David. Amnon fell in love with his half-sister and began desiring her intimately. Pretending he was sick, he tricked Tamar into coming to his room. Amnon seduced her to lie with him, but she refused. Tamar asked him to marry her instead and not to do this thing that would bring shame upon her. He did not listen to her but raped her. Afterward, he put her out of his house. In shame, she covered herself in ashes and tore her long robe, which represented the virgin daughters of the King. She cried with a loud cry because the rape and incest were too great to suppress. Her father kept silent, after finding out what happened to his daughter to protect his son successor, Amnon. “The accumulated quintuple suffering of a rape victim is the mortified shame of Han. A rape victim agonizes over shame, not guilt. The shame that the victim experiences, devastates the woman’s human dignity and inner space, haunting all aspects of her life.”²⁶ Jesus does not teach us that loving our enemies are easy, but an unrelenting love that will not allow the wrongdoer to continue to hurt us. If we care about people, we should care enough about them to correct their wrongs rather than disregard them. The Bible tells us “You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself, “(Leviticus 19:17). God’s love is durable and caring and does not return evil for evil. We can reprove our neighbor without hurting them, and pray they will receive that reproof and not get offended.

Undoubtedly, women in this era were denied formal education. There was no privilege for female leadership nor training, or preparation. Clergywomen face a “glass

²⁶ Park, *From Hurt to Healing*, 37.

ceiling” or stained-glass ceiling of their own.²⁷ In the Bible women often suffered within the context of domination and abuse, which is a proliferation within the Judeo-Christian tradition and comes under the judgment of justice, as the oppressors are called to repent.²⁸ There is a model in the world of human relationships of dominance and subordination, which is a form of exploitation and oppression.

Oppression and exploitation are evils that plague both humanity and the environment where they live. “Oppression is derived from the Latin *oppressus*,” “to be pressed against,” and has come to mean generally the unjust exercise of authority or power, to exploit means to use for one’s own advantage selfishly.”²⁹

In 1819, during an age when women were prohibited by social and religious custom from preaching, Jarena Lee became the first woman to be authorized to preach by Richard Allen. Richard Allen was the founder of the African Methodist Episcopal Church.³⁰ It was believed that Jarena Lee traveled two thousand three hundred and twenty-five miles and preached one hundred and seventy-eight sermons. She became a traveling minister, covering thousands of miles on foot. Despite Allen's blessing, Lee continued to face hostility to her ministry because she was black and a woman.³¹ Bishop Allen initially, denied Lee’s request to preach. Bishop Allen was moved by Lee's spontaneous exhortation during a visiting minister's sermon that he stood up in the

²⁷ McKenzie, *Not Without A Struggle*, 1.

²⁸ Rodney J. Hunter, *Dictionary of Pastoral Care and Counseling* (Nashville, TN: Abingdon Press, 2005), 391.

²⁹ Hunter, *Dictionary of Pastoral Care and Counseling*, 391.

³⁰ Andrews, *Sisters of the Spirit*, 10.

³¹ Andrews, *Sisters of the Spirit*, 11.

assembly and informed the congregants that Lee contacted him eight years before asking for his permission to preach. Allen admitted that he had put her off, but openly acknowledged her readiness to preach and the call that was upon her life.³²

In 1833, Jarena Lee worked with an editor to turn her religious journal into an autobiography. Three years later she had 1000 copies of her religious experience and journal printed. Lee began distributing it at camp meetings, organizational meetings, and on the street. In 1839, one year before she joined the American Antislavery Society, she had another 1000 copies printed, and in 1849, she printed an expanded version, which carried her autobiography up to her 50th year.³³

Several denominations did begin to ordain women by the late 1800s. Some of those denominations were the African Methodist Episcopal Zion Church (1894), the American Baptist Church (1800), the Christian Church (Disciples Churches of [1888]), and the United Brethren in Christ (1889). Churches of the Cumberland Presbyterian Church were ordaining women as ruling elders in the late 1880s and 1890s. In 1889, Louisa Woolsey was ordained to a ministry of word and sacrament.³⁴

Additionally, leadership is an important component of strong and competent ministry as well. From the African American perspective, leadership is not only necessary but also demanding. There is still much contemporary theological debate about female leadership. Jacquelyn Grant in *White Women's Christ and Black Women's Jesus*, notes that the Catholic Church still rigidly continues to prohibit female

³² Andrews, *Sisters of the Spirit*, 12.

³³ Andrews, *Sisters of the Spirit*, 12.

³⁴ McKenzie, *Not Without A Struggle*, 35.

leadership.³⁵ The book *Mothers and Sons* reveals the effectiveness of men who were mentored by women. Jean Lush has written about some famous men in history who were mentored by their mothers in the absence of a father either emotionally or physically. She writes about the following men:³⁶

During his career, Jennie sent Winston books that molded his style of writing and speech. She used her enormous influence to get him transferred from one war to another, secured his early assignments as a war correspondent, and acted as his agent for his first stories and books. She campaigned alongside Winston in his early elections and opened doors to all the important people of his time. Most importantly, she gave him her courage and stamina. It took tremendous energy to raise Winston Churchill. Relatives saw him as a pesky nuisance. His teachers wailed that he was a failure. But, Jennie perceived his uniqueness and special mold, she nurtured his personal interest.³⁷ Jennie Churchill knew what was required of her to raise her son to become a man. She knew that he required love and patience, and she gave it. She knew that her son required structure and consistency, and she eased it. Mentoring requires all those skills Churchill's mother used.³⁸

Jean Lush writes about other mothers equally successful of raising their sons. Susannah Wesley is another mother that made lasting impacts on the world, Susannah describes how she was able to mentor to her sons and contribute to their development

³⁵ Jacquelyn Grant, *White Women's Christ and Black Women's Jesus* (Atlanta, GA: Scholars Press, 1989), 25-26.

³⁶ Jean Lush and Pamela Vredevelt, *Mothers & Sons: Raising Boys to Be Men* (Grand Rapids, MI: Fleming H. Revell, 1988), 23-24.

³⁷ Lush and Vredevelt, *Mothers & Sons: Raising Boys to Be Men* (Grand Rapids, MI: Fleming H. Revell, 1988), 23-24.

³⁸ Lush and Vredevelt, *Mothers & Sons: Raising Boys to Be Men* Stevenson, 54.

into successful men.³⁹ Susannah raised John and Charles Wesley by the following principles:

Susannah maintained a strict schedule in her home and school, and was orderly and methodical in handling daily activities. Her children were taught the importance of confession. When they did something wrong and fully confessed she did not inflict punishment, but praised them for their honesty. She always rewarded obedience. When it was necessary to discipline her children, Susannah was mild and kind, but very consistent. She never allowed their crying to manipulate her. Loudness was not permitted in the house. Respect for one another was a must. None of the children was permitted to invade the property of a brother or sister in the slightest. A pence or farthing (one cent) could not be touched if it belonged to someone else. All promise made had to be kept.⁴⁰

Susannah Wesley enforced these principles to raise nineteen children. She was a very effective mentor who was well able to deal with tragedy and adversity.

All these women are great examples of mentors and how successful mentoring can be in the lives of others. These women portray wonderful leadership and they were forerunner for women in the future. The more we research, the more we can find prominent men applauding their mothers for mentoring them in childhood and planting seeds of success.

The historical perspective and the biblical evidence of female prophetic leadership make several things very clear. First, women such as Huldah, Deborah, and Phoebe served as leaders in the religious community in spite of cultural taboos and social biases. Second, female leaders were subjected to intense opposition within and outside of their respective religious bodies. Third, these women leaders suffered prejudices as other women in male-dominated fields.⁴¹

³⁹ Lush and Vredevelt, *Mothers & Sons: Raising Boys to Be Men*, 54.

⁴⁰ Lush and Vredevelt, 26.

⁴¹ McKenzie, *Not Without A Struggle*, 62.

Deborah (Judg.4-5) is identified as wife, judge, prophet, and Mother of Israel. Deborah performed the functions of her office at a time when the social climate was perhaps non-supportive of a woman. Deborah was considered a commander, she saw a problem, indicated the necessary course of action, and then proceeded to participate in the outcome.⁴²

The Bible has a lot to say about the multiplicity of roles and functions. Jesus describes those who followed in in two words; disciple or learner; and apostle, a person who is commissioned to represent another or a sent one. A disciple is not simply an accumulator of information or one who merely changes moral behavior in regard to the Jesus teachings, but includes complete devotion to God. Mentoring is applied to women who have been damaged, discouraged, disappointed, dismissed, and requires a more intimate and committed relationship.

Besides that, the conquests of Alexander the Great brought the Greek city-states to a conclusion. As society changed, so did the role and status of women in the new emerging empire.⁴³ Women were granted the opportunity to conduct business, make loans, and manumit slaves with permission of their guardians.

The Hellenistic queens operated with real political power in Syria, Egypt, and Greece. Women held leadership positions because of absent or weak husbands. If a male heir of a king were too young to rule after his father died, then the mother queen of that child would hold that position until he became of age. Queen Plympias ruled Greece while her son, Alexander the Great, was away. Arsinoe II ruled Egypt with her husband,

⁴² McKenzie, *Not Without A Struggle*, 76.

⁴³ McKenzie, *Not Without A Struggle*, 6.

and Cleopatra VII ruled toward the end of the period.⁴⁴ Consequently, every imaginable argument was used to deny what God had spoken to the heart of men concerning women preaching. The Bible clearly names many women who were used by God, such as Ruth, Naomi, Mary Magdalene, and Mary the mother of Jesus. Women leaders still respond to the call of God and are making significant leadership contributions to the growth and empowerment of women today.

On May 20, 1894, Julia A. Foote, a conference missionary, became the first woman to be ordained a deacon in the African Methodist Episcopal Zion Church. She was ordained an elder in 1900. Many clergywomen can identify with the challenge of balancing the responsibilities of home, work, marriage and ministry. The wife of AMEZ Bishop John B. Small, Mary J. Small in 1895 was the second woman to be ordained a deacon and later on became the first woman ordained an elder.⁴⁵

There were doubts about the capacity of women and their suitability for pastoral care. Some of the concerns were centered on whether women could administer and command community respect. There were concerns about how a woman would handle natural physiological changes, such as pregnancies and menopause. There was even skepticism about whether women could preach a weekly schedule, manage a pastorate and a family without either one suffering.⁴⁶ James Cone, the author of *A Black Theology of Liberation*, asserts that, "The biblical witness . . . says . . . God is a God of liberation, who speaks to the oppressed and abused and assures them . . . divine righteousness will

⁴⁴ McKenzie, *Not Without A Struggle*, 6.

⁴⁵ McKenzie, *Not Without A Struggle*, 32.

⁴⁶ McKenzie, *Not Without A Struggle*, 35.

vindicate their suffering...[and that] it is the Bible that tells us that God became human in Jesus Christ so that the kingdom of God would make freedom a reality for all human beings.”⁴⁷

“Since the 1960’s women have made great strides toward a place for themselves in the institutional churches and the community of biblical scholars and theologians.”⁴⁸

“Broadly speaking, liberationist churches and denominations are more open to female pastors. They tend to view social justice issues as a centerpiece of their understanding, interpretation, and application of scripture. Their theology, at least in theory includes freedom from gender bias.”⁴⁹ Renita Weems a professor of Hebrew Bible states,

In modern times, with increasing numbers of women and other previously marginalized groups adding their voices to the theological debate, there has been increasing criticism of and attack against the oppressive, hierarchical, dualistic, male-dominated context of religious tradition and theological discourse. At the center of that critique has been the demand for religious traditions to broaden the parameters of theological imaging to include women, ethnic groups, classes and intellectual partners who represent a more diverse, wide range scope of human experience.⁵⁰

Nevertheless, women continued to enter the ministry in increasing numbers. It was “by their fruits” (Matt. 7:20) along with talent, competence, and surviving power that silenced many of the naysayers.

The Reverend Pauli Murray became the first African American woman ordained an episcopal priest on January 8, 1988. Barbara C. Harris on February 11, 1984 at fifty-eight-year-old became the first woman consecrated a bishop in the worldwide Anglican

⁴⁷ Cone, *A Black Theology of Liberation*, 1.

⁴⁸ Barbara MacHaffie, *Her Story: Women In Christian Tradition*, 153.

⁴⁹ Christine A. Smith, *Beyond the Stained Glass Ceiling: Equipping & Encouraging Female Pastors* (Valley Forge, PA: Judson Press, 2013), 20.

⁵⁰ Weems, *Battered Love*, 118.

Communion. In October 1983, third female American consecrated an Episcopal bishop was assigned to head the Diocese of Vermont. The majority of African American clergywomen serves excellently and efficiently churches with two hundred or fewer congregants.⁵¹ We must continue to keep developing “arenas that facilitate introducing female leadership into congregations, chaplaincies, ministries, and denominational positions.”⁵²

The author agrees that:

Ongoing patterns of passive hostility persist against women clergy, and without broader information and supportive networks some clergywomen identify their problems as personal failures, rather than the limitations of the social or institutional systems in which they are located. The study suggests that if clergy women can overcome the isolation created by the personalization of their "failures," and gain an understanding that their problems are systemic rather than individual or situational, they may be able to mobilize and make significant new contributions to the churches and their ministries by expanding definitions of ordained ministry and—literally—taking the church into the world.⁵³

In conclusion, the author wants the women who are abused to take hold of God's courage to live a life that is new and beautiful. Women should be encouraged, and follow the calling that God has given them. God will be with them in a mighty way. Women's history is impactful because we realize that others have gone before us fighting the same battles, empowering other women, and helping to rebuild women's confidence.

God did not pull Eve from Adams feet below, but from his rib in his side. Women should be honored, valued, cherished and needed by all men and not abused by them. It is absolutely weak and despicable to physically, mentally, or emotionally hurt or abuse a

⁵¹ McKenzie, *Not Without A Struggle*, 37.

⁵² McKenzie, 117.

⁵³ Hartford Institute for Religious Research, “*Clergy Women: An Uphill Calling: An Abstract of the Study*,” accessed December 6, 2013, http://hrr.hartsem.edu/bookshelf/clergywomen_abstract.html#the future.

woman. It should be remembered that it is women who keep the legacies moving forward as they bring children into this world. A woman gives her very essence and soul when she aligns herself with a man. Women should not give up on their dreams, but keep pressing forward.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The theological foundations chapter has been integrated with the biblical and historical foundations perspective. It explores the author's theological view of a model of positive effects of mentoring to women who were abused. The theological perspective that best supports the author's project is womanist, liberation theology and han theology.

Many women suffered abuse from life experiences. Individual traumas from unfounded abuses contributed to the absence of individual mentors for women in a local homeless shelter in the Henderson Kentucky community. The biblical foundations perspectives focused two Old Testament scripture, Ruth 1:16-17 and some New Testament scripture, Titus 2:1-8. The Old Testament scriptures highlighted Naomi mentoring to her daughter-in-law Ruth. The project engaged the Book of Ruth, in which an aged woman devoted her wisdom and time, as she helped a young woman who worshiped other gods in a pagan country. Naomi and Ruth provided a perfect model of a mentor working with a mentee to accomplish success. These women taught that genuine love require uncompromising sacrifice.

Regardless of our lot in life, we can live according to the precepts of God, genuine love and kindness will be rewarded. God abundantly blessed those who seek to live obedient lives. The author contends that how and by whom a person is mentored

through matters in the formation of their theology. It matters because they share the beliefs and key people in their lives. This author was introduced to spiritual mentoring through her pastor's wife example. Just by the words of wisdom she spoke and the way she carried herself as a Christian encouraged me tremendously. How the author was to live out her Christian life was reinforced by God and the Bible. Simple morals, such as we must love and respect others as Jesus loved us, were learned through the authors reading and studying every day.

The objective of this author's project is to empower and support women. It is necessary to seek ways to provide pastoral care, spiritual care and compassion to women who had been abused. This will provide opportunity for healing, wholeness, mentoring and empowerment. Providing these resources to women who are broken or abused can lead the way to spiritual freedom in a way that when they are healed they can help heal others along the way.

The author is believing for the women she has mentored, after they are strong enough spiritually, too develop relationship with a professional who can advise them on their personal and professional goals. The mentee can gain insights and learn more about themselves by engaging in a meaningful relationship with people who share a common interest and who may be generationally, ethnically, and educationally the same or different than they are.

In addition, Titus is mentioned numerous times in the New Testament as one of Paul's most trusted assistants. He was converted by Paul and assisted the apostle on some of his missionary journeys and went with him to the Jerusalem council.

In the gospels, Jesus enters into the lives of people on the margins of society, struggling with hunger, shame, disease, and homelessness. Jesus demonstrates deep compassion for them. He shares their experience too—we should never forget that Jesus himself appears to people in the towns and villages of Palestine as a homeless stranger, with no place to lay his head some commentary states.

The historical foundations perspective focused on the history of women being abused inside and outside the church. It also focused on how women are abused have no one to mentor them in the area of Henderson Kentucky. Additionally this chapter focused on building the author's own theological view for the ministry context of mentoring to women in a local women's homeless shelter in Kentucky. In light of current theological discussions of the absence of mentors in the lives of abused women in the local homeless women's shelter, some people will not commit to taking time out of there busy schedules to mentor to these women.

The author's theological foundation paper focused on the theological product as defined by Owen C. Thomas and Ellen K. Wondra, in *Introduction to Theology*.¹ Theology will be explored related to rejection experienced by women who are abused. The author feels love is the main qualifier of these three systematic theologies; womanist theology, liberation theology and deliverance and han theology.

The womanist theology in mentoring women who are abused in Kentucky is the focus of the author's project. "In the late 1980's womanist theology evolved, these voices were heard and were stronger and clearer than other scholars. Multiple social, political, and theological movements cleared a space for black women's voices to enter the

¹ Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology* (New York, NY: Morehouse, 2002), 245.

ongoing theological conversations.”² The ministry focus of this study will investigate the root causes of women who are hurting by providing mentorship that provide pastoral care for women to be heard and to develop strategies and models that manifest inner healing.

As a matter of fact, Womanist Care is the intentional process of care giving and receiving by African American women. It is the African American woman finding her place and her voice in this world. It is the bold expression of that woman caring for her circle. The focus is the holistic care of body, mind, and spirit in order that healing and transformation occur for African American women and their circles of influence.³ A sociologist, by the name of Beth Richie, offers a concept that brings light to African American women’s sense of themselves as women. Richie studied black women who had been imprisoned and these women often committed crimes because they were attempting to be “good” women to their men. They would hold the bag of drugs or hold the gun, trying to fit into a supportive-woman role.⁴

To say nothing of mental illness, homelessness, unemployment, drug addiction, and illiteracy are often thing that causes women to be locked up. Prisons never has made problems disappear, but they can make people disappear, and hopeless. We as women need to ban together and come up with answers that will help our fellow women be successful. Furthermore women should ask themselves why so many women are going to jail. Is it that these women are committing crimes just because they feel like it, or are they crimes of survival? Abused women struggle to provide for themselves as well as their

² Mitchem, *Introducing Womanist Theology*, 3.

³ Boyd, “WomanistCare,” 197-202.

⁴ Beth Richie, *Compelled to Crime: The Gender Entrapment of Battered Black Women* (New York, NY: Routledge, 1996).

families. They struggle physically, emotionally as well as economically. In this day and age, women are still not considered equal to men. We work the same jobs and the same amount of hours, but we are still more likely to live in poverty than men. Why? Because we make lower wages than men.

In addition, Christine Pohl, the author of *Making Room: Recovering Hospitality as a Christian Tradition*, says that the most important biblical passage for the entire tradition of Christian hospitality is found in the final judgment of Matthew 25:34-35, in which Jesus says, “Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me.’” The message of this passage that we welcome Jesus the king when we welcome a stranger, and that our place in God’s eternal kingdom is connected to the place we make in our own lives for those who are hungry, thirsty, sick, in prison, or a stranger to us. God’s invitation into the kingdom, Pohl argues, is tied to Christian hospitality in this life. “Acts of welcoming the stranger, or leaving someone outside cold and hungry, take an intensely heightened significance when it is Jesus himself who experiences the consequences of our ministry or the lack of it.”⁵

It is said that the “Bible is the story of creation, the rebellion of humanity, the election and covenant with Israel, the coming of the Messiah, the reconciliation of God and humanity, the birth of the Church as God’s instrument of God’s divine mission to the world, and the gift of the spirit as the promise of final fulfillment. The Christian gospel and the Christian faith are based in these stories, and Christian theology attempts to

⁵ Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1999), 4.

understand and interpret these stories of what God has done and is doing.”⁶ Drawing on the biblical figure of Hagar—mother of Ishmael, cast into the desert by Abraham and Sarah, but protected by God—Delores S. Williams, author of *Sisters in the Wilderness: The Challenge of Womanist God-Talk*, finds a prototype for the struggle for African-American women, African slave, homeless exile, surrogate mother, Hagar’s story provides an image of survival and defiance appropriate to black women today.⁷

“The term *womanist* was coined by black, female, Pulitzer prize winner Alice Walker. She gives the following definition of a womanist: Listing only a few terms: (1) From womanish (Opp. Of “girlish,” i.e., frivolous, irresponsible, not serious.) A black feminist or feminist of color. From the black folk expression of mothers to female children, “You acting womanish,” i.e., like a woman. Usually referring to outrageous, audacious, courageous or willful behavior. (2) Also: A woman who loves other women, sexually and/or nonsexual.⁸ The names associated with the development of womanist thought in theology, ethics, biblical studies, sociology of religion and ministry are Jacqueline Grant, Kelly Brown, Delores S. Williams, Katie Cannon, Marcia Riggs, Emilie Townes, Joan Speaks, Renita Weems, Clarise J. Martin, Cheryl Townsend Gilkes, Imani Sheila Newsome, Joan Martin and Toinette M. Eugene, and additional womanist voices are emerging every day.⁹ Many women the author has mentored shared with her how God helped them out of many situation they struggled in, having no clue how to get

⁶ Thomas and Wondra, *Introduction to Theology*, 2.

⁷ Williams, *Sisters in the Wilderness*, 6.

⁸ Alice Walker, preface in *In Search of Our Mothers’ Gardens* (New York, NY: Harcourt Brace Jovanovich, 1983), xi.

⁹ Delores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk*, 243.

out. Several black scholars have suggested a bond in black American heritage between the survival and quality-of-life struggle and the community's belief in God's presence in the struggle.¹⁰

Historian John Blassingame points to this reality in the slave community when he claims that, one of the primary reasons the slaves were able to survive the cruelty they faced was that their behavior was not totally dependent on their masters. In religion, a slave exercised his own independence of conscience. Convinced that God watches over him, the slave bore his [and her] earthly afflictions, in order to earn a heavenly reward.

Often he disobeyed his earthly master's rules to keep his heavenly purpose to his life, a sense of communal fellowship and personal worth. In short religion helped him preserve his mental health. Trust in God was conducive to psychic health insofar as it excluded all anxiety producing preoccupations by the recognition of a loving providence.¹¹

A relationship with God can help women who are abused come out of anything. Many of us were taught to fear God and to see God as an angry or hard-to-please taskmaster. But the Bible tells us that God is someone entirely different! It assures us that when we pray we don't have to be afraid of not being able to perfectly follow certain rules or rituals, but we can pray with a confidence that God in heaven loves us just as we are, but will not leave us the way we are. We can also believe that God is a good, generous, warm, receptive and an absolutely "on-our-team" God.

¹⁰ Delores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk*, 6.

¹¹ John S. Blassingame, *The Slave Community* (New York, NY: Oxford University Press, 1972), 206.

Furthermore, Williams let the readers know that her book *Sisters in the Wilderness* draws brief analogies between Hagar's experience in the wilderness and African American women's understanding of their wilderness experience.¹² In the biblical story Hagar's wilderness experience happened in a desolate and lonely wilderness where she and her son fled from the brutality of her slave owner, Sarai. For both Hagar and the African-American women, the wilderness experience meant standing utterly alone, in the midst of serious trouble, with only God's support to rely upon.¹³

Womanist theology is about and for black women. Womanist theology is a theology for African American women that allow them to relate to God in language that reflects their experiences. Dr. Delores Williams author of *Sisters in the Wilderness: The Challenge of Womanist God-Talk* stated,

Womanist theology emerged from what many of us saw as characteristic of black women's experiences of relation, loss, gain, faith, hope, celebration and defiance. This theology seeks to help black women come to terms with who they are-whosoever they are. The loss and victimization of black women is a large part of the experience of women in the black community. They must see God in the midst of their circumstances.¹⁴

Delores Williams states that each womanist theologian adds her special accent to the understanding of God emerging from womanist theology.¹⁵

Womanist theology differed from feminist theology because it is a survivalist theology. It is an ongoing conversation between black feminists and womanists, which is important because they are intellectual routes by which black women discuss their

¹² Williams, *Sisters in the Wilderness*, 9.

¹³ Williams, *Sisters in the Wilderness*, 109.

¹⁴ Williams, *Sisters in the Wilderness*, 143.

¹⁵ Williams, *Womanist Theology Black Women's Voices*, 124.

identities. Both these terms locate ways to identify important dimensions of black women lives.¹⁶ Feminists mainly identified patriarchy-male control, dominance, and preference throughout all institutions of society as the center of gender oppression.¹⁷

Much formal theological construction occurs and is validated in the realm of higher education. The academic arena has been slow recognizing the intellectual validity of members of the community who were not part of the academy traditionally, and who were slow to support research from the perspectives of people of color.¹⁸ Issues such as affirmative action or diversity are still being debated. Social tensions exist at many universities among faculty, students, staff, and alumni. Throughout academia, the acceptance of black and womanist theologies has involved a series of struggles on multiple levels. Barriers are encountered by theologians who attempt to step outside the conceptual world of the status quo in academics. Times began to change in the mid-twentieth century as new thinkers came on the scene, and new voices were introduced into academe.¹⁹

Black women suffered the same experience in professional ministry. Many who attempted to go into professional ministry were hindered according to Katie Cannon she wrote how black women were isolated in seminary settings:

As black women pursuing advanced theological degrees, alienation, isolation, and marginalization were our daily fare. Even with the requisite credentials for matriculation in hand, we were constantly barraged with arrogance and insults, suspicion and insensitivity, backhand compliments and tongue-in-cheek naiveté. The worlds of divinity schools, denominational headquarters, regional judicatory

¹⁶ Mitchem, *Womanist Theology*, 86.

¹⁷ Mitchem, *Womanist Theology*, 4.

¹⁸ Mitchem, *Womanist Theology*, 32.

¹⁹ Mitchem, *Womanist Theology*, 34.

offices, and local parishes, between which we negotiated, demand different and often wrenching allegiances. But we continued to study.²⁰

A second theological analogy is that of deliverance or liberation. This analogy has been developed particularly by liberation theologians of many sorts: African American, Latin American, African, Asian, feminist, lesbian, gay, bisexual, transgendered, and womanist.²¹ One might agree with James Cone that Jesus had liberation of the oppressed on his mind when he was reported to have said, “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.”

A Black Theology of Liberation, by African American theologian James Cone, was published in 1970. In 1973, Peruvian theologian Gustavo Gutierrez’s, *A Theology of Liberation* was published in the United States.²² Liberation moved theological discourse into simultaneous processes of deconstructing and revisioning theology from the view of people of color. Liberation theologies differ in that each speaks to the particular realities of a group of people who have been silenced.²³

James Cone, the author of *A Black Theology of Liberation*, asserts that, “The biblical witness . . . says . . . God is a God of liberation, who speaks to the oppressed and abused and assures them . . . divine righteousness will vindicate their suffering...[and that] it is the Bible that tells us that God became human in Jesus Christ so that the

²⁰ Cannon, *Womanist and the Soul of the Black Community*, 136-37.

²¹ Thomas and Wondra, *Introduction to Theology*, 192.

²² Mitchem, *Womanist Theology* 25.

²³ Mitchem, *Womanist Theology*, 25.

kingdom of God would make freedom a reality for all human beings.”²⁴ The Hagar-Sarah texts in Genesis and Galatians, however demonstrate that the oppressed and abused do not always experience God’s liberating power.

Liberation theologies have developed from the particular perspectives of people who were viewed as outsiders to the closed circles of Western thought. Luis G. Pedraja, a Hispanic theologian, maintains there is more to theology than a mere “cognitive enterprise.” The theologies we construct communicate with God and with other people about who God is to us.²⁵ The communal aspect is critical: “A good theology must speak beyond the closed academic circles of universities and scholars and speak the language of the people and empower their faith. Theology is how we communicate with God and how we communicate about God.”²⁶

Nevertheless, the non-liberative strand in the Bible and the tension it apparently places upon black liberation theology’s norm for interpreting scripture (i.e., God’s liberating action on behalf of all the oppressed) make it difficult to understand how the Bible can function today in the way that James Cone suggests, “It matters little to the oppressed who authored scripture; what is important is whether it can serve as a weapon against oppressors.”²⁷ James H. Cone also says, “Liberation is not a human possession but a Divine gift of freedom to those who struggle in faith against violence and oppression. Liberation is not the object but the project of freedom wherein the oppressed

²⁴ Cone, *A Black Theology of Liberation*, 1.

²⁵ Mitchem, *Womanist Theology*, 35.

²⁶ Mitchem, *Womanist Theology*, 35.

²⁷ Cone, *A Black Theology of Liberation*, 31.

realize that their fight for freedom is a Divine right of creation.”²⁸ Andrew Sung Parks believes salvation is for sinners and liberation for the sinned against. He believes it is necessary for theologians to distinguish salvation from liberation because the deep wounds of the sinned against and the sin of the sinner need to be treated separately.

The han theology is comparable to the belief of Andres Sung Parks. Han is a Korean term that is used to describe the pain that grows and festers in a person’s heart.²⁹ Han speaks to the need of the women that had been sinned against and pointed out the journey is different than that of the sinner and includes the need for healing, forgiveness, justice and resolution.³⁰ One of the most important principles of han theology that makes it significant in the experience of urban African American women is the essential role of healing in the journey of the sinned against. Han emphasizes the need to break the cycle of victimization through healing. It also deals with the sinner’s need for God’s forgiveness. In han theology, the sinned against must also learn to forgive those who have trespassed against them, so that they can receive healing. The author’s purpose of this project is to see women who have been abused experience deliverance and freedom from the past. Some women need deliverance from emotional wounds that were inflicted years ago. It takes time to drive out the darkness from our minds and our hearts. It takes time to accept the presence of emotional pain into our lives. So the women the author will mentor, she will help them to learn to give themselves time. Time to rest, time to heal and time to fully recover.

²⁸ Cone, *A Black Theology of Liberation*, 40.

²⁹ Park, *From Hurt to Healing, A Theology of the Wounded*, 3.

³⁰ Park, *From Hurt to Healing, A Theology of the Wounded*, 34.

Walter Brueggemann finds three players in the Hebrew Bible that sheds light on the emotional wounds that women experience when dealing with abuse. In exodus narrative, he finds Yahweh, Pharaoh, and Israel. Israel under the power of Pharaoh was “in a situation of wretchedness where it is ruthlessly abused, and from which it is helpless to extricate itself.”³¹ Yahweh plays a third role-advocating on behalf of Israel as the sinned against, Yahweh “in transformative solidarity precisely with the sinned against.” He notices that God always sides with the sinned against in a conflict.³²

Justice will bring forth peace and sacred contentment to the sinned against and naturally lead to healing. Besides that, John Wesley underpinned justification by faith with accountability. He increasingly upheld the importance of repentance, and works of righteousness that followed repentance, following works for repentance, as the prerequisite for justifying faith:

We have received it as a maxim that “a man is to do nothing in order to justification.” Nothing can be more false. Whoever desires to find favor with God, should “cease from evil, and learn to do well.” So God himself teaches by the Prophet Isaiah. Whoever repents, should “do works meet for repentance?” And if this is not in order to find favor, what does he do them for?...Is not this salvation by works? Not by the merit of works, but by works as a condition.³³

Healing is an ongoing process, transpiring gradually under the guidance of the Holy Spirit. Prayer is a vital instrument in healing han. Prayer is significantly effective in healing psychosomatic ills and social evil.³⁴ The women who are abused must allow the healing stream of the Holy Spirit to flow through them. The women can become

³¹ Park, *From Hurt to Healing, A Theology of the Wounded*, 103.

³² Park, *From Hurt to Healing, A Theology of the Wounded*, 103.

³³ Park, *From Hurt to Healing, A Theology of the Wounded*, 123.

³⁴ Park, *From Hurt to Healing, A Theology of the Wounded*, 131.

cleansed, delivered and set free by experiencing the healing gift of God. They in turn will be able to help others in their healing process.

Consequently, han is compressed energy. This energy of han can be used constructively or destructively. When the wounded are preoccupied with their own pain, working for the destruction of their enemies, their han will grow more bitter in its agony. When the wounded see others' han beyond their own, moving toward the God of healing, their han will burn as the energy to unravel others' han and han-causing sources.³⁵ For example, Naomi used her woundedness to mentor Ruth, Ruth's sister-in-law returned back to her hometown, but Ruth refused to leave Naomi and her God. The Samaritan used his experience of woundedness to stop and care for the robbed.

The Holy Spirit is the One who touches and heals the abused by leading them step-by-step to their wholeness. The Holy Spirit is also known as the "Comforter," "Helper," and "Advocate." The word *comfort* comes from the Latin *fortis*, "brave" or "strong," and a comforter was the one who makes dispirited people brave (or strong).³⁶ In the *Voice of a Child* by Judy Emerson, she takes us into the experience of a survivor of child sexual abuse and helps us see how she discovered freedom and wholeness. The sexual abuse generated a festering wound that could not heal in a milieu of family secrecy and denial. Breaking the silence of the secret and bringing her wound into the open were the gates for her to release the poison of sexual abuse.³⁷

³⁵ Park, *From Hurt to Healing, A Theology of the Wounded*, 132.

³⁶ Park, *From Hurt to Healing, A Theology of the Wounded*, 134.

³⁷ Park, *From Hurt to Healing, A Theology of the Wounded*, 134.

Emma Justes in her book *Please Don't Tell: What to Do with the Secrets People Share*, states that shame-kept secrets came first from older people and those laypeople, ministers, and chaplains who worked with them. It is important to note that shameful secrets are not limited to those who are older, but it is apparent that some secrets are kept until they can no longer be held. As people anticipate the end of life, they often experience needing "to get something off their chests." Secrets they have kept with shame and, in many cases, an entire lifetime cry out for someone to hear them.³⁸

The author hopes that once the women who are abused receive their healing they will become more involved in helping to heal others. Peter's mother-in-law was in bed with a fever, Jesus healed her and she immediately attended to the needs of others. As the women open themselves to the Holy Spirit, the Spirit will move into their hearts, opens their han, and sublimates it into transforming energy.

The following illustration further points to the indispensability of structural change for the wellbeing of individuals. One day, people in a township noticed several persons screaming for help as they were being floated downstream by the river's rapid currents. The villagers immediately rescued the victims from the turbulent waters. As time went on, they, however, found more people carried downstream by the river. Research revealed that the bridge farther up the river had been partially broken. As more people were carried downstream, the villagers increased their annual budget to the problem. They hired permanent rescue teams, developed more sophisticated rescue equipment, trained more volunteers, and even built a hospital. Everyone was so busy with his or her rescue work that the bridge repair was not considered. Thus, more bodies kept floating down.³⁹

This story teaches us the significance of systemic changes in the wholeness of society.

The church has paid a great deal of attention to individual victims, building hospitals to heal their wounds. Yet it has done little to prevent such victimization in the future. The

³⁸ Emma J. Justes, *Please Don't Tell: What to Do with the Secrets People Share* (Nashville, TN: Abingdon Press, 2014), 2

³⁹ Jack Canfield and Frank Siccone, *101 Ways to Develop Student Self-esteem and Responsibility* (Boston, MA: Allyn and Bacon, 1993), 1.

church has been busy with saving individuals but has neglected in seeing why so many victims fall into open holes and float down the river. The church urgently needs to focus its energy on how to prevent the causes of victimization, without neglecting the needs of current victims.⁴⁰

When people's deep wounds are not healed, the wounds become vortexes of troubled waters, intertwined with their own instinct of survival and fear. Many victims instinctively synchronize their wavelengths with their offenders. They internalize their perpetrators' images and values and externalize them in treating their own victims. Furthermore, they see the world through their oppressors' eyes, but after receiving healing begins the process of healing.⁴¹

The author wants to see abused women live their lives according to the will of God, the process of sanctification, and made holy or whole. One level, sanctification means being set apart, made separate from the people who have not given their lives to God. For Martin Luther, being holy meant depending on the grace of God alone for our Christian life. We are not really righteous, but God's grace makes it possible for God to treat us as though we were holy. We become holy, but slowly, because of our persistent sinfulness Luther said,

“And such faith, renewal, and forgiveness of sins are followed by good works. And what there is still sinful or imperfect also in them shall not be accounted as sin or defect, even (and that, too) for Christ's sake; but the entire man, both as to his person and his works, is to be called and to be righteous and holy from pure grace and mercy, shed

⁴⁰ Park, *From Hurt to Healing, A Theology of the Wounded*, 136.

⁴¹ Park, *From Hurt to Healing, A Theology of the Wounded*, 3.

upon us (unfolded) and spread over us in Christ.”⁴² Christian perfection signifies the state where pure love fills our heart and our souls. It is thus that we wait for entire sanctification; for a full salvation from all our sins,-from pride, self-will, anger, unbelief, or, as the Apostle expresses it, go on unto perfection. “But what is perfection? The word has various senses: Here it means perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul. It is love rejoicing evermore, praying without ceasing, in everything giving thanks.”⁴³

On the other hand, there are women who are smart, courageous, or valuable who do not think they are. There are books that tell them how to look better, deal with stress better, and succeed in many roles, but rarely can one find material that mentions that women’s self-esteem might be damaged by the very expectation of filling all those roles.

In all honesty, there is nothing wrong with these thing, because they all have their place. Abused women are seeking help and need spiritual help from someone who have been through what they are going through and lived to tell their story.

The author feels that women who are hurting cannot always go through hurt alone. The pain sometimes is so severe that some women cannot get past it. Women who have experienced hurt may never let go of that painful event until they have another person come into their life and point them toward God, and give them hope.

In addition, the author wants the women to surround themselves with people who make them happy. People who make them laugh, who help them when they’re in need of a shoulder to cry on. People who genuinely care about them, the ones worth keeping and

⁴² Martin Luther, *The Smalcald Articles*, The Ages Digital System, 1997.

⁴³ John Wesley, *The Scripture Way of Salvation: The Complete Works of John Wesley* (Nashville, TN: Abingdon Press, 1997). The Ages Digital System, 1997).

cling to in their lives. The author is asking the women to reach out for emotional help and support from those they love and trust. And surround themselves with cheerful and happy people, who can help them see how beautiful life is and who can show them that there is always something to look forward to.

In conclusion, the author built on the theological foundations of womanist, liberation theology, and han theology. The author used a mentoring model that includes freedom from brokenness, oppression and “freedom from sin for the oppressors.”⁴⁴ The project addressed the concept of grace and womanist theology. It is designed to help residents at a local women’s shelter who are hurting especially those who may need a female mentor to walk alongside them until they receive healing.

⁴⁴ Meyer, *Beauty for Ashes: Receiving Emotional Healing*, 2003.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

The Theoretical Foundation Chapter strives to develop an overall concept for the practice of ministry by giving meaning to terms of theories for schools of discipline outside the discipline of theology, such as sociology, and psychology. Much of what we know about societies and social behavior emerged through various sociology theories.

The author wants to help free abused women from their emotional pain and spiritual conflicts, as they are guided to a complete understanding of who they are in Christ. The women who are hurting are not subject to ordinary prayer, discipline and will power; they need a spiritual kind of understanding, an unlearning of past wrong programming and a relearning and reprogramming. The primary purpose of this author's project was to explore the concept of how spiritual leaders are helping women who are hurting too grow-up spiritually, by one-to-one mentoring.

This research project is expected to build on the body of knowledge that has gone before it, and contribute new information to the field. The author's context is the local shelter for women that are homeless, oppressed by suffering, poverty, and powerlessness. She worked at this shelter for four years, and this is how the project was developed. This project, more specifically will be a process of examining the cause of their pain and the need for a mentor. Women who are often hurting experience a sense of unworthiness,

which can affect not only their self-esteem, but also their social relationships. They may have a hard time personally receiving God's love and forgiveness for them. Sociology students typically spend a great deal of time studying different theories and they have developed favorable and unfavorable perspectives, but despite their view, they contributed tremendously to the understanding of society and social behavior.¹

American sociologist Robert K. Merton was born in Philadelphia into a working class Eastern European Jewish immigrant family. Merton attended Temple College for undergraduate work and Harvard for graduate work, studying sociology at both and earning his doctorate in 1936.² Merton was passionate about the sociology of science and was interested in the interactions and importance between social and cultural structures and science. He carried out extensive research in the field, developing the Merton Thesis, which explained some of the causes of the Scientific Revolution.³ His other contributions to the field deeply shaped and helped developed fields such as the study of bureaucracy, deviance, communications, social psychology, social stratification, and social structure. Merton was also one of the pioneers of modern policy research, studying things such as housing projects, the use of social research by the AT&T Corporation, and medical education. Among the notable concepts that Merton developed are "unintended consequences," the "reference group," "role strain," "role model," and "self-fulfilling prophecy."⁴

¹ "Sociology 101," About.com, accessed May 5, 2014, <http://sociology.about.com/ofSociology101/tp/Major-Sociological-Frameworks.ht>.

² Robert K. Merton, "Profiles of Major Sociologists," About.com, accessed May 5, 2014, <http://sociology.about.com/od/Profiles/p/Robert-Merton.htm>.

³ Robert Merton, "Profiles of Major Sociologists."

⁴ Robert Merton, "Profiles of Major Sociologists."

Socialization is acquiring skills necessary to survive as an individual and as a member of society. Humans have such a long period of dependence before becoming independent adults. The family is the main avenue of the socialization of young children to their culture. Children cannot internalize society's rules, mores, and taboos, without socialization by adults.⁵

Society cannot exist unless its members internalize at least a minimum socialization level. People who fail to be socialized to society are known as sociopaths or psychopaths. Such people are characterized by inadequate conscience development, irresponsible and impulsive behavior, inability to maintain good interpersonal relationships, rejection of authority, and inability to profit from experience.⁶

Childhood hurts have a way of crippling us as adults. Too often, people feel that growing up gives them a distance from the past and its hurts. Chronological aging does not guarantee maturity. The excessive recollection of painful experiences retards our ability to mature mentally and emotionally.⁷

The American Psychological Association defines psychology as:

[T]he study of mind and behavior. The discipline embraces all aspects of the human experience – from the functions of the brain to the actions of nations, from child development to care for the aged. In every conceivable setting from scientific research centers to mental health care services, 'the understanding of behavior' is the enterprise of psychologists.⁸

⁵ Frank D. Cox, *Human Intimacy: Marriage, the Family, and Its Meaning* (Belmont, CA: Thomas Wadsworth, 2002), 42-43.

⁶ Cox, *Human Intimacy: Marriage, the Family, and Its Meaning*, 43.

⁷ Linda H. Hollies, *Inner Healing for Broken Vessels: Seven Steps to a Woman's Way of Healing* (Nashville, TN: First Upper Room, 1992), 13.

⁸ "Psychology," American Psychological Association, accessed September 3, 2015, <https://www.apa.org/support/about/apa/psychology.aspx#answer>.

Linda Hollies believes Women have often waited a long time in what she calls “big houses that have not been big homes.” They have waited to have their worth recognized, and to be given their due. Both of these--recognition and validation--are necessary parts of healing.

One method of alleviating the challenges that comes along with painful experiences is pastoral care, which is a living art. It differs from most other types of care in that the person giving is also receiving. Pastoral care requires the ability to be vulnerable enough to allow others the opportunity to share your life experiences, which includes your pains, hurts, and failures. Mutual care and sharing are a good way to describe pastoral care in its fullest sense.⁹ “There are many common causes of damaged emotions, the parent-child relationship, conditional parental love, a cultural overemphasis on being “strong,” sexual abuse, and faulty Christian concepts are common causes for emotional problems.”¹⁰ The parent-child relationship is very much a key factor in conditioning the emotional responses deposited in an adult.¹¹

In *Deep Wounds, Deep Healing*, by Charles Kraft describes the symptoms people suffered when they were raised by certain parents. For example, one may have abandonment issues if parent(s) were unavailable or absent. Another might have rejection issues if they had parents who were too quick or too frequent in correction.¹² Statistics in the field of social work show that the majority of us come from dysfunctional families.

⁹ Hollies, *Inner Healing for Broken Vessels: Seven Steps to a Woman's Way of Healing*, 8.

¹⁰ Maynor C. Cheng, “Integrating Inner Healing into Missions Education,” accessed May 14, 2014, <http://booksandjournals.brillonline.com/content/journals/10.1163/157338301x00225>.

¹¹ Chang, “Integrating Inner Healing into Missions Education.”

¹² Cheng, “Integrating Inner Healing into Missions Education.”

Only about 15% of American families are considered “normal.” Dysfunction can be the result of many circumstances such as emotional unavailability of parents, alcoholism, substance abuse, mental illness, prolonged illness, incest, and sexual molestation, and abuse, physical, emotional, and verbal abuse. By way of example, the author also remembers feeling rejected. As a child, she recalls her dad coming into the kitchen one early morning and telling the family he was leaving. She ran to him and grabbed his hand as though she were going with him. He looked at her and said, “No, you cannot go with me.” She let go of her father’s hand and walked away, feeling her dad had died. He was blocked from her memory because she had so much anger within her. She does not recall him ever returning. She suffered with addiction from alcohol for more than twenty years because of a root of rejection.

A child may suffer from fear of a sense of insecurity if he or she has family members who were unpredictable and erupted in anger. The author experienced with both her parents. She believes parents should always give guidance to their children, and try to make every minute count. If a child is raised in a family with parents who interact with conditional love and conditional relationships, the child will try very hard to gain acceptance and love. The child may then develop a motto of “measure up!”¹³ This inner child in adults can be emotionally destructive in that they may “feel shame or guilt about nearly everything they do and even for who they are.”¹⁴ Another motto is “be strong and silent!” The effect of this childish motto is that the person will not be able to express their feelings. Even if feelings do surface, the adult will not know how to handle them.

¹³ Hollies, *Inner Healing for Broken Vessels: Seven Steps to a Woman’s Way of Healing*, 32.

¹⁴ *Ibid.*, 185.

Consequently, the adult will not be able to express or handle sorrow, grief, anger, compassion, loneliness, anguish, depression, or a complex combination of several emotions.¹⁵

Comparably, women with sexual abuse difficulty have been known to experience emotional bruises, which are serious and very deep. The author believes this abusive incident leave them feeling soiled, dirty, and ashamed. The characteristics of victims of incest and rape are intense rage, irrational fears, anxiety, sense of guilt, extremely low self-esteem, overwhelming loneliness, difficulty in trusting others, intermittent depression, and sexual dysfunction.¹⁶

The author believes women who are hurting must be paid attention to and referred to well-trained counselors to heal such bruises. The Christian community must become a safe harbor from the storms of life for the people who are out sailing through the seas of life with no navigator on board.¹⁷ Teachers must be equipped with an awareness of the reality of poverty, their faith, their struggles and their needs and gifts in order to strengthen and develop relationships.

The author need to remember that she is not the only person God's rebuilding right now. The Holy Spirit is not only restoring the whole me, God is also seeking to rebuild every women who needs God. The author also realize, that there are those around her experiencing the Holy Spirit's help toward their completeness, maturity and wholeness in God.

¹⁵ Hollies, *Inner Healing for Broken Vessels: Seven Steps to a Woman's Way of Healing*, 42.

¹⁶ Hollies, 42.

¹⁷ John Burke, *No Perfect People Allowed* (Grand Rapids, MI: Zondervan, 2005), 206.

In addition to, Paulo Freire was a Brazilian educator and philosopher who was a leading advocate of critical pedagogy, born September 19, 1921 to a middle class family in Recife, Brazil. Freire became familiar with poverty and hunger during the Great Depression of the 1930s. In 1931, the family moved to the less expensive city of Jaboatão dos Guararapes, and in 1933 his father died. In school, he ended up four grades behind, and his social life revolved around playing pickup football with other poor children, from whom he learned a great deal. These experiences would shape his concerns for the poor and would help to construct his particular educational viewpoint.¹⁸

Freire stated that poverty and hunger severely affected his ability to learn. This influenced his decision to dedicate his life to improving the lives of the poor. He did not understand anything because of his hunger. He was not dumb, and it was not lack of interest. Freire's social condition did not allow him to have an education; experience showed him once again the relationship between social class and knowledge. Eventually, his family's misfortunes turned around, and their prospects improved.¹⁹ Therefore, we can conclude that the problems people suffer are only symptoms. Something deeper lurks within them, and their past needs to be explored to get to the root fundamental causes. Pastoral care and counseling deals with issues to analyze their behavior. "The short-term nature of pastoral counseling may cause some ministers to undervalue their work. Short-term approaches are regarded as the best methods when working with people who are poor, are not insight-oriented, undereducated cannot delay gratification, and some

¹⁸ Paulo Freire, *Pedagogia Del Oprimido* (Mexico, D.F: Siglo XXI Editores SA, 1080), 71-74.

¹⁹ Paulo Freire, *Pedagogia Del Oprimido*, 71-74.

minority groups.”²⁰ Pastoral Care and Counseling long-term, as well as mentoring can often be described as depth counseling, insight-oriented, dynamic, and intensive getting to the root of a problem that yields enduring benefits.

Although ministries of support, hospital visitation, and end of life care are often viewed as tasks reserved for clergy, no one person can care for an entire congregation or community. To be effective, “the ministry must be shared among those who have both a heart for providing care and adequate training in how to care.”²¹ Ministers should be sensitive to the people who maintain the grounds of campus, emptying the trash in office buildings, and operating the cash register at the local fast-food chain. They should learn to hear the concerns of abused children, battered wives, and the youth in the balcony of the church, or the gifted international student reluctant to speak in class. They should also learn to hear the silent tears of those with smiling faces.

The problem with listening is that it is so easy not to do. Listening is very hard work. Listening affects all aspects of our everyday lives from the smallest one-to-one relationships to family, group, committee, congregational, and workplace relationships, as well as community, governments, and even international relationships.²²

The unacknowledged are all around us, but we must sharpen our vision and attune our hearing to care. The muted and invisible are everywhere, not just in the jails, senior-citizen centers, or inner-city park benches, all of which are tracts of pastoral care and counseling.²³

²⁰ Paulo Freire, *Pedagogia Del Oprimido*, 74.

²¹ Eric Van Meter, “The Caring Congregation: How to Become One and Why It Matters,” last modified, 2 October 2, 2001, accessed March 2013, <http://www.ministrymatters.com/all/article/entry/1886/review-the-caring-congregation>.

²² Emma J. Justes, *Hearing Beyond the Words: How to Become a Listening Pastor* (Nashville, TN: Abingdon Press, 2006), 22.

²³ David Seamand, *Healing For Damaged Emotions* (New York, NY: Victor Book, 1981), 10.

The past shapes our present belief system and will determine our future unless it is dealt with. David Seaman, author of *Healing for Damaged Emotions*, says that there is another realm of problems, which requires a special kind of prayer and a deeper level of healing by the Spirit.²⁴ Seaman states that somewhere between our sins and our sicknesses lies an area the scripture calls “infinities.” Seaman knows that salvation does not give us instant emotional health, but we must be transformed by the renewal of our minds and inner healing.²⁵

God transformed the author, who was a defeated sinner, into a victorious Christian. Once she had immersed herself in the word, God did the rest of the work. When she surrounds herself in God’s presence, God renews her mind with healthy thoughts. In the Holy Spirit, she has become a new creature. She has become the righteousness of God. The author has not forgotten her past, but she uses it as a testimony to help hurting women become victorious. She was willing to experience a total transformation, so she got into an environment where the word of God was being spoken. She believed it and lived it. She surrounded herself with positive believers, full of God’s word. They were encouragers, and strong in the Lord. The author learned to forget her past mistakes, failures, and sins. God wants her to be immersed in the word of God, empowered by the Spirit of God, and enriched by the provision of God.

Furthermore, Jesus’ ways of healing varied. There are several occasions recorded when Jesus healed all who came to him, (Mark 1:32). Henri Nouwen, *The Wounded Healer*, “combines creative case studies of ministry with stories from diverse cultures and

²⁴ David Seaman, *Healing For Damaged Emotions*, 10.

²⁵ Seaman, *Healing For Damaged Emotions*, 11.

religious traditions in preparing a new model for ministry.” Weaving keen cultural analysis with his psychological and religious insights, Nouwen came up with a balanced and creative theology of service that begins with the realization of fundamental woundedness in human nature. “Emphasizing that which is in humanity common to minister and believer, this woundedness can serve as a source of strength and healing when counseling others.”²⁶

The Association for Spiritual, Ethical and Religious Values in Counseling (ASERVIC), a division of the American Counseling Association, has endorsed a Summit on Spirituality to develop a list of professional counselor competencies regarding the spiritual dimension in counseling. It is highly recommended that these competencies be met by all mental health professionals working in clinical settings. Discipline is training to ensure proper behavior: the practice or methods of teaching and enforcing acceptable patterns of behavior. Inner healing is a discipline that involves prayer and counseling so that deliverance may become fully effective in every area of the lives and character of the women who are hurting. Training in the spiritual dimension needs to be a part of every graduate counseling program. It is recommended that mental health professionals continue to explore their spirituality in therapy, supervision, course work, and workshops.²⁷

Many of these competencies can be summarized by the following three general competencies: (a) The counselor can facilitate the psycho-spiritual growth process by helping clients work through religious and spiritual problems, enhance already existing spiritual experiences, and find new life-giving connections to spirituality; (b) the counselor can demonstrate openness to, empathy with, and acceptance of a variety of religious and spiritual content; and (c) the counselor can identify and describe his or her own beliefs regarding spirituality and actively engage in exploring those beliefs further. Learning to use the Experiential Focusing Method to work with spiritual issues is a highly effective way of meeting all three competencies.²⁸

In recent years both the American Psychological Association and the American Psychiatric Association have endorsed books, which build on the scientific traditions of

²⁶ Nouwen, *The Wounded Healer*, 12.

²⁷ Elfie Hinterkopf, *Integrating Spirituality in Counseling* (Alexandria, VA: American Counseling Association, 1998), 103-104.

²⁸ Hinterkopf, *Integrating Spirituality in Counseling*, 104.

each profession but are communicated in an interesting way to general readers.²⁹ From nonprofessional counselors to professional therapists, from students of psychology to interested lay readers, The Continuum Counseling Series endeavors to provide informative, interesting, and useful tools for everyone who cares about learning and dealing more effectively with these universal, human concerns.³⁰ “The mission of the American Psychological Association (APA) is to advance the creation, communication and application of psychological knowledge to benefit society and improve people’s lives.”³¹

The psychiatric approach to addiction dominated treatment centers until the 1970s. Bill Wilson began the Alcoholics Anonymous (AA) in 1935, and this movement came about after his treatment needs were unmet by the professional community and his own efforts at sobriety failed. To aid the alcoholic, AA has developed a series of twelve steps based on spiritual and behavioral principles. “Applying these steps, cause the program to become very popular as alcoholics found supportive, understanding help and learned coping skills for living without alcohol.”³² Eventually, mainstream psychiatric treatment centers began to adopt the AA program. These programs were more understandable to the average person, the disease concept seemed to alleviate the moral stigma, and the programs provided practical solutions for the problems that recovering

²⁹ Charles H. Huber and Barbara A. Backlund, *The Twenty Minute Counselor: Transforming Brief Conversations into Effective Helping Experiences* (New York, NY: Continuum Publishing 1991), 7.

³⁰ Huber and. Backlund, *The Twenty Minute Counselor: Transforming Brief Conversations into Effective Helping Experiences*, 8.

³¹ Huber and. Backlund, *The Twenty Minute Counselor: Transforming Brief Conversations into Effective Helping Experiences*, 8.

³² Robert D. Margolis and Joan E. Zweben, *Treating Patients with Alcohol and Other Drug Problems: An Integrated Approach* (Washington, DC: American Psychological Association, 2001), 16.

individuals faced.³³ This model still prevails in the majority of treatment centers today. Psychologists have questioned this view of addiction in part because the scientific research was not available to support its efficacy. They developed other approaches to addiction such as cognitive-behavioral modalities, relapse prevention, and motivational enhancement.³⁴

It is recorded that there is a lack of psychologists specializing in the field of addiction. There are less than twelve articles published in the *American Psychologist* that dealt with substance abuse in 1989. In 1993, the American Psychological Association (APA) approved a division of addictions. In regard to the approved division of addiction, “there are obstacles or barriers among psychologist, obstacles such as a lack of education and training in substance abuse disorders, a sense of hopelessness about treating and managing addictions, the rift between the psychological community and mainstream addiction treatment field, and the conflict between some aspects of traditional psychotherapy training and addiction treatment.”³⁵

According to Freudian psychology, our primary motivation in life is to resolve the conflict that comes from our effort to satisfy our basic biological needs and the social prohibitions against satisfying those needs.³⁶ The function of the psychic apparatus of the mind, the ego, is to defend against change or innovation until the person is emotionally

³³ Margolis and Zweben, *Treating Patients with Alcohol and Other Drug Problems: An Integrated Approach*, 16.

³⁴ Margolis and Zweben, *Treating Patients with Alcohol and Other Drug Problems: An Integrated Approach*, 16.

³⁵ Margolis and Zweben, 17.

³⁶ Edward P. Wimberly, *Moving From Shame to Self-Worth: Preaching and Pastoral Care* (Nashville, TN: Abingdon Press, 1999), 28-29.

ready to make the change. In Freudian oriented psychotherapy, the goal is to work with a person's resistance until the person is emotionally ready for change. If the ego has a premonition that change will be uncomfortable and difficult, it will attempt to sabotage the efforts at change.³⁷

Many counselors consider the "standard" fifty-minute counseling session to be a luxury. I believe that pastoral counselors have many demands. For example, they see clients throughout the day, in a wide range of situations, not just the office. The school psychologists talk to students in the high school hallway, therapists who work in hospitals carry on counseling while "making rounds" and may see five or ten patients during fifteen or twenty minutes.³⁸

Social workers may have caseloads in excess of a hundred yet they are expected to make the most out of every contact whether, on the phone or in the field. Not to mention priests and clergy, they hear many problems on the run or in the back of the church. Troubled persons should not feel as though they are being rushed out the door. They need rather sense that their problems are being taken seriously and that the minister is at their disposal for an afternoon chat.³⁹

Emma Justes offers thoughtful and deeply compassionate reasons for sharpening our listening skills to provide meaningful pastoral care. "In every area of ministry careful listening is a key to effective ministry."⁴⁰ Justes invites us to "actively" work at

³⁷ Stephen A. Mitchell, *Relational Concepts in Psychoanalysis: An Integration* (Cambridge, MA: Harvard University Press, 1988), 282.

³⁸ Margolis and Zweben, 22.

³⁹ Howard W. Stone, *Brief Pastoral Counseling* (Minneapolis, MN: Fortress Press, 1994), 18.

⁴⁰ Justes, *Hearing Beyond the Words: How to Become a Listening Pastor*, xv.

developing our listening skills. She provides focus questions and exercises to help hone the skills needed in pastoral care. “Secret keepers realize that not everyone *does* listen.”⁴¹ “The greatest gift we can bring to the listening process is ourselves and the most important thing to listen well is to keep ourselves out of the way.”⁴²

Women who are abused have a need to be heard. “All of us need to recognize ways in which we convey that we are closed to hearing what someone needs to tell. Listening is not easy, even though we often presume that we listen and hear one another.”⁴³ “We discover that with their telling come the strong feelings of the speaker—feelings of shame, anger, grief, pain, and low self-esteem. These can be difficult emotions for us to handle.”⁴⁴

“After hearing secrets we also have to *find ways that let the speaker know we have heard the very worst of their confession.*”⁴⁵ “Kept secrets create divided lives and preclude wholeness. Pain and memories are shut away mean that the woman’s life is split rather than whole.”⁴⁶ “Divided lives are often diminished lives. The gifts of women are not put to full use because of the attention that must go to maintain the denial, keeping the secret, and sustain the façade.”⁴⁷ “Spiritual life lived in a cloak of secrecy is stunted

⁴¹ Justes, *Please Don’t Tell: What to Do with the Secrets People Share*, 18.

⁴² Justes, *Hearing Beyond the Words: How to Become a Listening Pastor*, 21.

⁴³ Justes, *Please Don’t Tell: What to Do with the Secrets People Share*, 18.

⁴⁴ Justes, *Please Don’t Tell: What to Do with the Secrets People Share*, 18-19.

⁴⁵ Justes, *Please Don’t Tell: What to Do with the Secrets People Share*, 19.

⁴⁶ Emma J. Justes, *Pastoral Care and Older Women* in “*Through the Eyes of Women: Insights for Pastoral Care*,” ed. Jeanne Stevenson Moessner, (Minneapolis, MN: Fortress Press, 1996), 244.

⁴⁷ Emma J. Justes, *Pastoral Care and Older Women* in “*Through the Eyes of Women: Insights for Pastoral Care*,” 244.

and crushed rather than full and rich.”⁴⁸ The author feels that hurting people do not change without motivation. There is no greater motivation than the hope of being all you were intended to be.

Author Linda Hollies story of inner healing is not unique. She gleaned from the experiences of other women who have sought her counsel and given her counsel. Hollies came to the conclusion that there are seven steps to inner healing: (1) Recognition, that there is an emotional wound, (2) Admission: to self that this wound had power over you and affects your actions and reactions in life, (3) Sharing: the wound with a significant other, getting it outside of yourself, (4) Confessing: the wound on an emotional level, (5) Accepting: the past, making peace with your past, (6) Choosing: to be different and (7) Continuing to choose every day.⁴⁹

To some women, these steps were seen as too simple. However, to their amazement the steps required much inner work. In order to begin these steps women were required to be past the “blaming” stage. Instead, these women needed to possess the mindset that they can change their destiny. Like any other process, these steps cannot be completed in seven chronological days, and this is not a quick fix, but it is a journey.⁵⁰

Neil T. Anderson says, “There is a great overlap of the ministries of discipline and counseling. Freedom can come from our past, and no doubt there are Christians who struggle with issues in their past that have been fully dealt with at the cross, but which continue to plague them.”⁵¹ Rather than addressing these issues biblically, most deal with “past traumas and hurts” in ways that are based through man-centered, psychologically-

⁴⁸ Emma J. Justes, *Pastoral Care and Older Women* in “*Through the Eyes of Women: Insights for Pastoral Care*,” 244.

⁴⁹ Hollies, *Inner Healing for Broken Vessels: Seven Steps to Woman’s Way of Healing*, 16.

⁵⁰ Hollies, 17.

⁵¹ Neil T. Anderson, *Breaking Through to Spiritual Maturity* (Eugene, OR: Harvest House, 1990), 8.

based methods that do not deal with root issues of sin, but with “mental illness,” “syndromes,” “disorders,” “dysfunctions,” and other maladies of the flesh.⁵²

Anderson's approach to dealing with the “issues of the past” is to promote and practice: (1) The “integration of psychology with theology,” (2) freeing Christians of “generational demonic bondage,” (3) forgiving God, and (4) forgiving self. Anderson encourages counselors to take from psychology whatever they consider to be useful in their efforts to help counselees.⁵³

History of Psychology

The term “psychology” was first used by philosophers in 1520 according to Morton Hunt who says,

An obscure Serbo-Croatian writer named Marulic was the first to make written the term psychologia an obscure manuscript dating from about 1520. The newly coined word psychologia did not soon catch on though the author used it. In 1590 a German encyclopedist named Rudolf Goeckel used the term in the title of a book: *Psychologia Hoc Est, de Hominis Perfectione*. In the course of the next century the new word gradually became the recognized name of the science.⁵⁴

“Psychology should be the science of observable behavior, it as the behaviorist views and is a purely objective experimental branch of natural science. Its theoretical goal is the prediction and control of behavior. Introspection forms no essential part of its methods, nor is the scientific value of its data dependent upon the readiness with which they lend themselves to interpretation in terms of consciousness.”⁵⁵

⁵² Anderson, *Breaking Through to Spiritual Maturity*, 8.

⁵³ Anderson, *Breaking Through to Spiritual Maturity*, 8.

⁵⁴ Morton Hunt, *The Story of Psychology* (New York, NY: Anchor Books, 2007), 63.

⁵⁵ R. J., Sternberg, *Wisdom, Intelligence, and Creativity Synthesized* (New York, NY: Cambridge University Press, 2007), 10, accessed December 11, 2013, <http://psychology.about.com/od/profilesmz/p/robert-sternberg.htm>.

“Women who had been sexual abused have excruciatingly clear memories but remain emotionally numb in order to distance themselves from the pain. These memories at time gradually begin to emerge. These women may suffer many physical and psychological symptoms that seem to have no cause.”⁵⁶ Christine Courtois, Ph.D., a psychologist and author of *Healing the Incest Wound*, seems to think that, “what the mind forgets, the body remembers.”⁵⁷ Usually abuse victims regain their memories when they begin to feel safe enough to recall them, such as when they become involved in an intimate relationship with someone they trust or when they enter therapy, often for another problem.⁵⁸ Women who are abused need to seek therapy, but it can be “extremely difficult and extremely painful.” Women who were sexually abused as a child may have trouble trusting other people. These women need to seek out a therapist who is trustworthy and experienced in dealing with such abuse.

Low self-esteem may be a direct result of the abuse women may have encountered. Women eventually feel that they do not deserve better treatment and these feelings affect the quality of her life. Women with low self-esteem often demonstrate and engage in high-risk behaviors such as drug abuse or sexual promiscuity leading to unwanted pregnancy, obesity or venereal diseases. In addition to this, mental health concerns may become a factor such as Post-Traumatic Stress Disorder, depression or anxiety. Depression can make women feel overwhelmed, sad, or hopeless. They may feel like their problems are piling up, and can't be fixed. These symptoms can last for a long

⁵⁶ Denise Foley, Eileen Nechas and the Editors of Prevention Magazine, *Women's Encyclopedia of Health and Emotional Healing* (Emmaus, PA: Rodale Books, 1993), 427-428.

⁵⁷ Foley, et al *Women's Encyclopedia of Health and Emotional Healing*, 428.

⁵⁸ Foley, et al *Women's Encyclopedia of Health and Emotional Healing*, 427-428.

time, or they might come and go. Being depressed doesn't mean women are weak, and it doesn't mean they are just feeling sorry for themselves. It is a problem that can be helped, and that's where pastoral care comes in to help out. In fact crying out loud is often a step in the right direction. But it is never the only step. Any emotion that women feel they cannot express has the power to control them. Giving vent to pent-up emotions allows abused women to get outside themselves. Choosing to release the past by speaking about former "unmentionables" can mean just about everything to them.

A lot of survivors become very high achievers. God expects and desires women to support and affirm each other. Living in a small community, our burdens and challenges can become our blessings and strengths.

Also, women can get tremendous support, terrific professional help, and have a strong will to recover. Women also, have a resolve to do whatever work necessary to overcome all of their trauma. Other miraculous help can be their spiritual beliefs and practices.

For example, ways for women to overcome some of the challenges faced, they can use a "pen and sticky notes." Writing their favorite scriptures, power words every day and placing them all over their house to remind them of how God delivered them out of darkness into His marvelous light. Words that would inspire, transform and motivate them so that they can move to the next level. Starting a transformational journey book, sharing how they overcame personal challenges and found success.

The author also uses these examples in her own personal life to stay free from the bondage God delivered her from and is sharing this with other women. Every week the author would post a power word. "I'm free from fear." "I'm bold as a lion." "I'm an achiever." "I'm an overcomer." "I'm a good and godly person." "Resilience." The author

believes she has achieved defining the purpose for writing her paper, and developed an overall concept for the practice of ministry by giving meaning to theories from schools of discipline outside of theology, such as sociology, and psychology.

CHAPTER SIX

PROJECT ANALYSIS

Chapter Six is a reflection on the methodology, implementation, summary of learning, and suggested improvements for future projects. The author wants to take the women from brokenness to wholeness. The conviction for her project came from years of hurt and rejection she experienced in her life.

Methodology

The hypothesis of this project suggests that women will experience freedom, love, and peace as a result of their participation in a six-week mentoring session. This project is designed for women to experience freedom, love, and peace as a result of their participation in a six-week mentoring session. This project could be used as a mentoring model that would collaborate with any homeless shelters. The research disclosed that the participants are comfortable interacting with a mentor. Further a large percentage of the participants are not interested in becoming mentors.

The author had no role model or mentor as she was growing. As an ordained and licensed minister who provided ministry in various settings, including churches, hospitals and prisons, the author wanted to produce a mentoring model to address abuse, and how

it effects women who were broken. This project will be completed in the context of a local homeless women shelter in Kentucky. Mentoring has a positive and a major effect upon the lives of women who are hurting. Women who are hurting by rejection and other negative social variables can be empowered by a designed mentoring process. Many women who are hurting in this world are often forced to suffer alone. The church could be a source of healing and empowerment for those that have been hurt. Leaders are not as sensitive as they could be toward women who are hurting.

The model for ministry will be “*The Effects of Mentoring Women who are Abused.*” A qualitative case study research approach that involves pre-test, post-test, and individual interviews will serve as the tools that will provide the data collections. Qualitative research “is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.”²⁰⁰ The process of research involves emerging questions and procedures, data typically collected in the participant’s setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data.”²⁰¹

This project was designed to address the prevalent issues of women who were abused physically, emotionally, sexually and spiritually. The proposed project utilized training material based on *Beauty for Ashes: Receiving Emotional Healing* by Joyce Meyer.²⁰² Further, based on the research, a large percentage of mentees feel they need a mentor.

²⁰⁰ Meyer, 2003.

²⁰¹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: Sage Publications, 2009), 4.

²⁰² Meyer, 2003.

The research methods used to test the hypothesis and evaluate the results will be a qualitative case study, pre-test, post-test and individual interviews. This chapter will present the project objectives, the collection of data, the data analysis, and the outcomes. It will give details of conversations, information shared, and the participants' reactions during the six-week mentoring sessions. The information within the chapter will present the reader with understanding and findings of the mentoring sessions.

The mentoring sessions brought awareness of brokenness that gave participants permission to discuss their personal experiences with abuse. By addressing abuse and understanding the effects of the event, women will become enlightened on the importance of getting and keeping a mentor.

Research Design

The design included the executive director of the shelter and the author, who discussed the history of the women openly, and made suggestions that contributed to the success of the project. The recommendations and presenting strategies meet the goals of the project. The responsive action research method used qualitative analysis to evaluate the data.

This type of analysis was chosen since it allows for variables within the research to be subjective rather than objective. Asking questions to church administrators, pastors, and members of the community was the method for triangulating the data. Additional data-gathering strategies included open dialogue, pre and post-test surveys and observations.

The particular model of the project included the following steps: A proposal was written explaining the project and/or interviews, how to attract the necessary volunteers for the project; a room that can accommodate the study population group, materials needed, support needed, pre-test plans (contact with possible volunteers, surveys, etc.), post-test process; and the collection, documentation, and presentation of data.

The first week session included introduction of participants, signing of consent forms, collection of pre-test surveys, and discussion of the comments from the survey. Biblical characters that may possibly show symptoms of the diagnosis will be discussed during the workshop.

At the second week session, the participants were given a packet and a notebook for journaling. They were asked to read the material and write a summary and indicate any questions. This process was followed through to week four, at that point, the participants read the material and were ready to discuss it the following week. The author, with assistance from a staff member at Henderson Community College, collected and tabulated questionnaires during the workshops. This section summarized the information recorded on pre and post-test data surveys, including the results and analysis.

The researcher utilized the pre and post survey approach as the evaluating tool for the project. The participants were asked to check the best possible answer. For the purpose of documenting yes and no, and specific questions were asked to support the project. The data and results are indicated as follows: Mentoring One-To-One Project Pre-Test.

Measurement/Instruments

Measurements of the project were completed through the use of pre and post-test. Journals were distributed to each participant. The consent forms, pre-test, post-test did not reveal the names of the participants. All the sessions and personal information remained confidential.

Expected Results

The project had two types of participants, a spiritual mentor and women who experienced pain, physically, spiritually, and emotionally. At the end of this process (1) the mentor knew if a spiritual transformation had or had not taken place in the lives of the women who were hurting and (2) women who were hurting experienced hope and healing for their souls. The women shared their story with other hurting women as a testimony that they were lost but now they were found. The author feels the women experienced transformation and liberation, and enhance the healing process to manifest wholeness. The implementation of action research “signals your intent to intervene in and improve your learning in order to improve practice, and accept responsibility for doing so.”²⁰³

Action research is rooted in the concerns of practitioners in real-world settings and in disciplined self-evaluation and reflection. In empirical forms of research, the researcher does research on other people; in action research, the researcher does research on him or herself. In the M.S. program, participants use the action-research process to reflect systematically on their educational practice in order to bring about improvement

²⁰³ Jean McNiff and Jack Whitehead, *You and Your Action Research Project*, 3rd ed. (New York, NY: Routledge, 2010), 35

and contribute to new knowledge. They define areas for improving learning, develop action plans, act on those plans, gather data, assess their learning, and redefine areas of further improvement.²⁰⁴

Summary

The author is a program coordinator at a community college in Henderson Kentucky and a minister. As a minister at her church, the author is always looking for opportunities to help women who are or have been abused, helping them to become better. At the closing of the sessions, participants implied the need for a mentor in their lives. Some participants recommended offering the mentoring to them until they relocated out of the shelter. Overall, the participants indicated a feeling of liberation from past traumas. The shelter and the mentoring sessions provided a safe environment to reflect, discuss, and allow healing from past traumas. The goal of the author is to use this project as an instrument to start a mentoring ministry business.

Implementing the Research Project

The hypothesis of this project suggests that participates who experience abuse endure the pain of rejection, spiritually, sexual and emotional abuse without having anyone to walk with them. The author reveals the reality that those women who are abused need a mentor in their lives to walk with them until they are whole.

This session will present the project objectives, the collection of data, the data analysis, and the outcomes. This session will also share the conversations, information

²⁰⁴ W. Carr, and S. Kemmis, *Becoming Critical: Education, Knowledge, And Action Research* (Philadelphia, PA: Falmer Press, 1986), 15.

shared, and the participants' reactions during the six-week sessions. The research project began on Tuesday, February 3, 2015 and met on Saturdays through March 28, 2015.

All the mentoring sessions were scheduled at the Shelter for Women and Children in Henderson, KY. Once the sessions began, some of the women moved into an apartment and wanted to meet at a nearby restaurant. Each session began at 1:30 p.m. Participants were required to sign-in and complete confidentiality documents.

In each private session, all the participants were given the same handout. They were provided with information and scriptures about how much God loves them. Although the initial session was scheduled from 1:30 p.m. to 2:30 p.m., the time was extended to 3:00 p.m. due to the number of questions asked and the variety of stories that were shared.

Seven women attended the first mentoring session that was facilitated, but only five volunteered to participate in the project. One case manager who worked in the shelter wanted to participate. Therefore, I met with her on Tuesdays from 11:00 a.m. until 12:00 noon. Often the session would extend until the 12:30 p.m. hour.

Mentoring Sessions

Session 1

Rescued By Love

Opening Prayer and Scripture (10-15 minutes).

Read the following Scriptures aloud:

“Then Peter began to speak to them: I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him,” (Acts 10: 34-35). “There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love,” (1 John 4:18). “Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak,” (Matthew 26:41).

At the beginning of each session, the women had a copy of each chapter to read before and throughout the sessions. They were asked to evaluate and journal. The author asked the mentee to select words or phrases that stood out for discussion. The author listened and allowed them speak regarding the things that were hidden within the depths of their hearts. The primary objective of this session was to make the participants aware of the love that God had for them and God wants them to be made whole by his love.

The author wanted the participants to learn that many women who come from abusive, dysfunctional backgrounds may not be able to maintain healthy, lasting relationships because either they do not know how to receive love or they place an unbalanced demand on their partners to give them what only God can give. God’s perfect love for us is not based on our perfection, but on God’s unconditional love, and even if we fail, God do not stop loving us.

Session 2

The Only Way Out is Through

Opening Prayer and Scripture (10-15 minutes).

Read the following Scriptures aloud:

Revised Standard Version (NRSV)

“Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel,” (Philippians 1:27).

The primary objectives of this session was to make participants aware of the importance of going through the pain, hurt and rejection with God, and learning that he is going through with them, and healing and wholeness will always be waiting for them at the finish line. The women learned that spiritual growth could be compared to physical growth. In order to mature, we have to go through different stages in life. The women learned that they should enjoy each stage of their spiritual growth. The author challenged the women to make a decision to begin enjoying themselves while they strive to reach each level of victory.

Session 3

Let Go of the Past

Opening Prayer and Scripture (10-15 minutes)

Read the following Scriptures aloud:

Philippians 3: 13, 14, “Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.”

The primary objective of this session was to make participants aware of the importance of letting go of past hurts, and not looking back unless they were going to use the past as a testimony to help others, and taking hold of God's hand. Letting go of the past is not always easy but it can be done. The women were encouraged to let go of their past, but not running from their past. The author shared with them some of her experiences and how God helped her through past hurts. How God walked with her through doors of pain into victory. No one can do this for us, but we need the strength of God.

The author let the women know that if they let God take them through the fire of their past, then their mess can become their message. Living a victorious life as a Christian, we have to be willing and follow God's instructions that can lead to deliverance. The women let me know that what they were learning was to be willing to let go of the past, die to self, forgive those who hurt them, and trust God to take them on to the place of wholeness and healing.

The women were mentored by the author to focus more on God and the Bible, and less on the past by looking to the future in a new way and setting their focus in a new direction. The author asked them to be determined to be what God wants them to be, to have what God wants them to have, and receive what Jesus died to give them, a new beginning.

The author asked the women to confess these things when they were ready to change:

1. "I am not going to live in bondage anymore."

2. "I am not going to live in a box, comparing myself to others, and trying to be what they say I should be."
3. "I cannot do anything about what I have done in the past, but I can do something about my future."
4. "I am going to let go of the past, and go on pursuing God from this day forth."

The author let the women know it is part of being mature in God to be willing to let go of the past and receive the fullness of God's blessings.

The author shared with the women that at times we often run from our problems, because we do not want to take responsibility for our actions. Looking for an easy way out instead of going through the fire. Some people mentally run from problems through the abuse of drugs and alcohol, but problems do not disappear by avoiding them. The author shared her story about how she abused alcohol for years trying to escape her problems, but with no avail.

People try to run from their problems by making excuses, by blaming others for everything that is wrong. The author shared with the women that the only way to receive their healing and wholeness is to face the truth about themselves. People also run from problems by staying busy. People get so busy they do not have time for God. They spend so much time doing things for God, but no time to spend with God. The author challenged the women to take time out and spend with God, either one-hour early in the morning before starting their day or one hour before they fall asleep. Procrastination is another common way to run from problems. The author challenged the women to be obedient to the will of God. The author shared with the women that God speaks to them, through their pastor, Sunday school teachers, and when they read the Bible.

Session 4

Rejection's Effect on Relationships

Opening Prayer and Scripture (10-15 minutes).

Read the following Scriptures aloud:

Philippians 3:3, "For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh." The primary objective of this session was to make participants aware of the importance of not putting confidence or depending on themselves. Once they get in God, and they let God get in them, they will not have to fear being rejected again, but will know how to handle it and not return to drugs, alcohol, or anything else that is not pleasing to God.

The author taught the women the importance of building healthy relationships. Many people have a fear of rejection, and the resulting loneliness and abandonment, usually end up allowing themselves to be controlled and manipulated by others. The author shared with the women her experiences with relationships that ended up being controlled and manipulated by others. The author share with the women how God had taught her in her journey with Him not to depend on herself, but depend on God to heal, deliver and set her free from all the hurt and pain. The author felt so bad about herself, she was full of shame, and condemnation, self-hatred, and self-rejection, that whenever someone tried to show her love and acceptance, she thought they were up to no good.

The author shared with the women how now her sense of worth and value are in God and trusting him and not in things or other people. The author challenged the women to learn that truth, or they would be very unhappy and totally incapable of maintaining healthy relationships.

Session 5

The Confidence to be Yourself.

Opening Prayer and Scripture (10-15 minutes)

Read the following Scriptures aloud:

John 15:5, “I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.” Joshua 1:7, “Only be strong and very courageous, being careful to act in accordance with all the law that my servant Moses commanded you; do not turn from it to the right hand or to the left, so that you may be successful wherever you go.”

The primary objective of this session was to make participants aware of the importance of being themselves in God, learning who they are with God in their lives and loving God and themselves. The author taught the women the importance of confidence. People who have been abused, rejected, or abandoned usually lack confidence. The author and the women discussed a list of things that create many complicated problems if we do not keep our eyes on God and his strength and not on self:

- You will never reach your full potential in Christ.
- Your life will be ruled by fear and filled with torment.
- You will never know true joy, fulfillment, or satisfaction.
- You will grieve the Holy Spirit who is sent to bring God’s plan to pass in your life but who is never able to do so without your cooperation.
- You will open for yourself many doors of endless torment: self-hatred, condemnation, fear of rejection, fear of failure, fear of man, perfectionism,

people-pleasing (which eliminates the possibility of being a God-pleaser), control and manipulation by others, etc.

- You will lose sight of your right to be an individual-the right to be yourself.

Session 6

Forgiving Your Abuser.

Opening Prayer and Scripture (10-15 minutes).

Read the following Scriptures aloud:

Matthew 18: 21-22 “Then Peter came and said to him, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.”

The primary objective of this session was to make participants aware of the importance of forgiving the person or persons who abused them. The author shared with the women how difficult it can be to forgive others. Forgiving the abuser is the most difficult part of emotional healing. The women shared that this could be a stumbling block that could prevent healing. The author challenged the women to choose to let the problem make them better and not bitter. The women stated that they did not want to remain bitter, full of hatred and full of self-pity, resenting people who had hurt them. The author prayed individually with each woman and asked God to help her to forgive and heal her. After the women had prayed with the author, the author had them to repeat this prayer aloud;

I forgive _____ (name) for _____ (whatever was done to you). I choose to walk in God’s ways. I love God, and I turn this situation over to God. I cast my care upon God, and I believe him for my total restoration. Help me God; heal me of all the wounds inflicted upon me.

Journals were distributed to the participants, the consent forms, pre-test, post-test, and surveys do not reveal the names of participants. All personal information remained confidential from each survey.

The six participants completed the pre-test surveys. One participant moved out of the shelter before the end of the sessions, one decided not to continue after her first session; both completed the pre-test but not the post. Of the six participants, five completed the post-test. At the end of the first session, one participant recalls personal traumas and expressed gratitude that she had someone who would listen to her with an understanding heart. The sentiment of this participant brought awareness to some underlying symptoms that were common in those who experienced abuse. The first session opened the door for the participant to revisit her traumas, and explore some ways they have expressed themselves as a result of the trauma.

The participants completed a pre-test survey consisting of ten statements relating to their knowledge of mentoring. The data was used as an evaluation tool to determine the outcomes of the mentoring sessions. Participants signed consent forms that allowed the use of data from pre and post-test, conversations, and journals collected at the end of the sessions.

Comparing and analyzing the information obtained from pre and post-test survey, and journaling measured the effectiveness of the project. Participants documented the outcomes of each session along with questions and personal thought that were written down for the next session. The participants were given handouts for each week, a pre and post-test, survey, journals, and a consent form, which was signed by each person, affirming their willingness to participate.

During the first meeting, the women came together as a group; each person was encouraged to ask questions following the completion of the first meeting. As the mentor, in an effort to encourage openness and individual witnessing, the author began the session by revealing some personal abuses. She shared how she felt rejected by her father as a child, experiencing a divorce after twenty-one years from a man she thought she would spend the rest of her life.

The six-week mentoring project covered different topics each week, and the sessions lasted for one hour per person. The author mentored the participants one-to-one during these sessions. In the private session, the first mentee shared the details of a traumatic experience from domestic violence. The mentee witnessed the death of her fiancé. She lost custody of her two children to the state after being arrested and incarcerated for three years, but now the children are with their grandmother.

The first participant's pastor and church family stayed in touch with her while she was incarcerated. By the end of the first participant's session, she rededicated her life back to God as we prayed together.

She started going back to church and is now helping out at the Shelter for Women while she is waiting for housing accommodations to develop. She was also concerned about her time running out at the shelter but was given an extension. At the end of the last session, the participant received her housing and moved out of the shelter in April 2015.

Participant two was kicked out of the shelter after the first session. The session was very productive; we shared stories about our spiritual walk with God. She shared she was running from God because she knew God was calling her to do a work for him she was not ready to deliver. She talked a good talk but was not ready to walk that walk with

God. She let me know she was a Christian but was not attending church anywhere at the time. After she was kicked out, I called her but she talked as though she was not interested in continuing with a mentor. She knows that she can call at any time and receive prayer.

Participant three was not very committed to the project, and we met only one time. During the first session, she was disengaged and looked at her phone constantly. She revealed that she was working a lot of hours and did not know when she could meet with me again. We prayed together, and she never met with me again.

Participant four met with me twice at the shelter. She was very open; she talked about how she was mad at God after her mother passed away. She had a tremendous breakthrough after dedicating her life back to God. She was very angry with God, but did not realize it until she began to share stories about how much she missed her mother. Her mother died three years ago. The two had a very close relationship being that she was the only child. She and her mother went to church every Sunday; they were both very dedicated Christians.

After the passing of her mother, the participant stopped attending church, and stopped fellowshiping with her church family. She thought she was just going through depression because she missed her mother.

As the participant continued to share her life story with me, she began sobbing. She knew then that she had been mad at God, thinking He took her mother from her. She soon repented and asked God's forgiveness. Prayer was extended to her; she was so full of joy after that breakthrough she had experienced. Now, the participant is working part time at the shelter, she is disabled and draws disability. Before the sessions were over,

she moved out of the shelter into an apartment, which she loves very much. We stayed in contact, and she wanted the mentoring sessions to continue. She wanted to go back to college to receive her bachelor's degree. She has an associate degree and desires to get a degree in business. She started attending church again, reading her Bible every day and enjoying her life.

Participant five was headstrong and was mentored twice. The sessions were not long, lasting approximately forty minutes. She had moved out of the shelter before the sessions were over. She stated she wanted to continue the sessions, but never followed through. She rededicated her life back to God in our first session. She is not attending church at this time. She has a six-year-old daughter she is raising alone.

Participant six is one of the shelter's case managers. She is such a joy to mentor. We are meeting every week. The first session occurred at the shelter on a Saturday evening. The session lasted an hour and a half; she was very open and honest. She shares her story about her abusive boyfriend who is incarcerated and serving a five to ten year prison sentence.

The boyfriend was arrested due to a domestic violence occurrence. The participant had a hard life. She never had anyone in her life encouraging her to succeed. She has been in and out of jail.

Due to multiple jail terms, she ended up in the shelter for six months but was hired by the executive director to work there one day a week. The participant now has an apartment trying to raise money to get her car out of the shop. She depends on her elderly grandmother to transport her to and from work. She is the mother of four boys and is

raising one of the four. The paternal grandmother is rearing two of her sons, and the older son is being raised by his father.

Since the sessions, the participant wanted to continue the sessions after the project ended. She is excited about what she is learning about God and the Bible. She is a Christian and is starting to grow spiritually. Currently, she is attending church with me two days a week, along with her son.

Although she is moving forward, she is struggling with the incarceration of her boyfriend. However, she is trying to focus on her emotional stability and the wellbeing of her children. The plans to return to college are being embraced by taking basic courses. In August 2015, she plans to be enrolled pursuing her Associate's degree in business. As it relates to mentoring, the participant wants to meet once a week for an hour until she has grown spiritually. Mentors can provide necessary emotional support, advice, and guidance while also helping to build self-esteem and self-control. Mentees who participate in mentoring relationships can also experience positive academic benefits, including better attendance and better attitudes toward school.

Finally, mentoring relationship may promote career success. Mentors can impart specific knowledge and expertise which contributes to mentee learning and skill development. Mentors can also facilitate professional networking by introducing mentees to influential individuals within academic and organizational contexts. These important career contacts can in turn lead to career success in terms of salary, promotions, and job offers. With mentees as college students, mentors also may introduce them to different possible careers and help them to explore those, thus enhancing their development in this area.

The six participants completed the pre-test surveys. One participant moved out of the shelter before the end of the sessions, one decided not to continue after her first session; both complete the pre-test but not the post-test. Of the six participants, five completed the post-test. The journals were not collected at the end of the sessions, because the participants wanted to keep them to study and reflect on what they discovered about themselves.

Analysis of Data

The author, with assistance from a Community College Administrative Assistant, collected and tabulated questionnaires during the workshops. This section will summarize the information recorded on pre and post-test data including the results and analysis. The author utilized the pre and post survey approach as the evaluating tool for this project. The participants were asked to check the best possible answer.

The data and results are indicated as follows:

Before the sessions, six out of ten participants agreed to complete a confidentiality form to participate in the study, and answer the question to allow the author to be a mentor to them. This was confirmed by signing the Informed Consent Form.

Prior to the sessions 66.7% of the participants agreed they were comfortable interacting with a mentor. After completing the sessions, at the end of the six-weeks 100% agreed they were comfortable interacting with a mentor. This was a direct result of participants' understanding the importance in having a mentor.

Preceding the mentoring sessions, 100% of the participants believed mentors could make a positive difference in the lives of mentees. Following the completion of the

mentoring session, 100% agreed they believe mentors can make a positive difference in the lives of mentees.

Preceding the mentoring sessions, 33.3% of the participants said having a mentor made them feel good about themselves. Following the completion of the mentoring session, 75.0% of the participants stated that they strongly agreed that having a mentor made them feel good about themselves. Prior to the mentoring sessions 83.3% of the participants agreed they enjoyed mentoring sessions. After completing the mentoring sessions 75.0% agreed they enjoyed mentoring sessions.

The journals were not collected at the end of the workshops, but they revealed the participants revisited their traumas. The traumas revisited range from child abuse at the hands of a stepfather, rejection by the church, witnessing a murder, divorce, and being estranged from family members because of drug trafficking and abuse. The increase can also be a direct result of participants addressing traumatic and stressful situations and how it affected members directly and indirectly. Participants disclosed in their journals that the church might not be equipped to support victims of trauma until the institution addresses the internal politics.

Conclusion

At the closing of the sessions, participants implied the need for the workshop to be offered to churches. Participants recommended offering the workshops year-round to include seminary students, lay leaders, denominational leaders, and chaplains. Overall, the participants indicated a feeling of liberation from past traumas. The workshops provided a safe environment to reflect, discuss, and allow healing from past traumas. The

goal of the researcher is to use this project as an instrument to develop a resource manual for leaders in the community and the church. The peer sessions, initiated as a requirement for the project, played a major role in helping the participants open themselves to their trauma, and the gaining of knowledge to promote self-healing, and help educate others relative to this issue.

The workshops and interactions with the participants also brought additional awareness and insight to the researcher that helped her to understand that it is pertinent for the church to address trauma from a different perspective. Pastors need to know their limits and not feel inadequate when they are unable to minister to individuals who have experienced trauma. The project allowed the researcher to experience how the church has contributed to the trauma of individuals. Further, since the church is often perceived as the only source of help for trauma victims, the researcher received affirmation that it is necessary to help those who have faced trauma in the church.

Mentoring One-to-One Project

Pre/Post Test

To determine the various changes that might occur during “Mentoring One-to-One” project, I would like you to participate in completing the following Pre/Post Test. Be sure to be honest on the test for I will not be asking you to put your names on it. Thank you for participating in this test and the project. Please mark the response that best reflects your feelings about the project.

1= strongly disagree 2= disagree 3=uncertain 4= agree 5= strongly agree

1. I am comfortable interacting with a Mentor.	1	2	3	4	5
2. Mentors can make a positive difference in the lives of Mentees.	1	2	3	4	5
3. Having a Mentor make me feel good about myself.	1	2	3	4	5
4. I enjoy mentoring sessions.	1	2	3	4	5
5. Engaging with a Mentor gives me a sense of purpose.	1	2	3	4	5
6. I do not have an adequate support system to mentor me in times of stress.	1	2	3	4	5
7. I am sensitive to criticism.	1	2	3	4	5
8. I feel good about myself.	1	2	3	4	5
9. I am very interested in becoming a mentor.	1	2	3	4	5
10. I would like to continue with a mentor.	1	2	3	4	5

MENTORING ONE-TO-ONE PROJECT PRE-TEST

I am comfortable interacting with a Mentor

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	1	16.7%	
Uncertain	0	0.0%	
Agree	1	16.7%	
Strongly Agree	4	66.7%	

Mentors can make a positive difference in the lives of Mentees

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	0	0.0%	
Agree	0	0.0%	
Strongly Agree	6	100.0%	

Having a Mentor makes me feel good about myself

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	2	33.3%	
Uncertain	1	16.7%	
Agree	1	16.7%	
Strongly Agree	2	33.3%	

I enjoy mentoring sessions

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	0	0.0%	
Agree	1	16.7%	
Strongly Agree	5	83.3%	

Engaging with a Mentor gives me a sense of purpose

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	2	33.3%	
Agree	3	50.0%	
Strongly Agree	1	16.7%	

I do not have an adequate support system

Response	Frequency	Percent	
Strongly Disagree	1	16.7%	
Disagree	2	33.3%	
Uncertain	2	33.3%	
Agree	0	0.0%	
Strongly Agree	1	16.7%	

I am sensitive to criticism

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	2	33.3%	
Uncertain	0	0.0%	
Agree	4	66.7%	
Strongly Agree	0	0.0%	

I feel good about myself

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	2	33.3%	
Uncertain	0	0.0%	
Agree	3	50.0%	
Strongly Agree	1	16.7%	

I am very interested in becoming a Mentor

Response	Frequency	Percent	
Strongly Disagree	2	33.3%	
Disagree	0	0.0%	
Uncertain	3	50.0%	
Agree	0	0.0%	
Strongly Agree	1	16.7%	

I would like to continue with a Mentor			
Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	1	16.7%	
Agree	0	0.0%	
Strongly Agree	5	83.3%	

MENTORING ONE-TO-ONE PROJECT POST TEST

I am comfortable interacting with a Mentor

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	0	0.0%	
Agree	0	0.0%	
Strongly Agree	4	100.0%	

Mentors can make a positive difference in the lives of Mentees

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	0	0.0%	
Agree	0	0.0%	
Strongly Agree	4	100.0%	

Having a Mentor makes me feel good about myself

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	0	0.0%	
Agree	1	25.0%	
Strongly Agree	3	75.0%	

I enjoy mentoring sessions

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	0	0.0%	
Agree	1	25.0%	
Strongly Agree	3	75.0%	

Engaging with a Mentor gives me a sense of purpose

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	0	0.0%	
Agree	2	50.0%	
Strongly Agree	2	50.0%	

I do not have an adequate support system

Response	Frequency	Percent	
Strongly Disagree	1	25.0%	
Disagree	2	50.0%	
Uncertain	0	0.0%	
Agree	1	25.0%	
Strongly Agree	0	0.0%	

I am sensitive to criticism

Response	Frequency	Percent	
Strongly Disagree	1	25.0%	
Disagree	1	25.0%	
Uncertain	1	25.0%	
Agree	1	25.0%	
Strongly Agree	0	0.0%	

I feel good about myself

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	1	25.0%	
Uncertain	0	0.0%	
Agree	1	25.0%	
Strongly Agree	2	50.0%	

I am very interested in becoming a Mentor

Response	Frequency	Percent	
Strongly Disagree	1	25.0%	
Disagree	0	0.0%	
Uncertain	3	75.0%	
Agree	0	0.0%	
Strongly Agree	0	0.0%	

I would like to continue with a Mentor

Response	Frequency	Percent	
Strongly Disagree	0	0.0%	
Disagree	0	0.0%	
Uncertain	1	25.0%	
Agree	1	25.0%	
Strongly Agree	2	50.0%	

Summary of Learning

At the closing of the sessions, participants implied the need for a mentor in their lives. Some participants recommended offering the mentoring to them until they relocated out of the shelter, and until they felt they needed a mentor once a week. Overall, the participants indicated a feeling of liberation from past hurts. The shelter and the mentoring sessions provided a safe environment to reflect, discuss, and allow healing from past traumas. The goal of the author is to use this project as an instrument to start a mentoring ministry business.

This project is designed to bring hope, healing and wholeness to women of diverse ages, cultures, races and backgrounds. The new insights that I gained during this phase were: I was disciplined enough to finish my assignments on time but did not have the professional editor that was needed to correct my papers. Insight was gained from my mentor in Phase I, on how to improve and achieve better results for myself having a professional editor.

Insight was revealed concerning grievance or unhappiness from Phase I that the author had been holding on to. It was time to let it go. Holding on to it prevented me from moving on and becoming a better person and a better writer. I broke away from the past, forgave myself and others involved, and moved on. The effect was liberating and very empowering, and I am now experiencing much peace.

Working with hurting women at my local women shelter in Kentucky was very exciting, and I hope to continue the success of the project there along with gaining the

trust of these women. My mentor and my group helped me by talking and sharing different ideas after the reading and discussing the spiritual autobiography.

The group sessions were wonderful, together talking with our mentor was such a blessing and liberating experience from the hurt and disappoint that was experienced from Phase I. Also, the information gained that was important to my doctoral work is, “I cannot do it alone; I need a professional proof reader and an editor.”

The insight and revelation knowledge gained about myself at a higher phase was revealed to me why I was not much of a talker in group setting, because of a lack of wisdom or understanding that was needed for this degree. The Bible tells us to be a hearer as well as a doer. The author is more comfortable with the group now, than ever, and with all the new people that I meet. I am beginning to enjoy when it is time to travel to Dayton, OH. I am beginning to learn to relax and enjoy the journey God has me on. The new perceptions about my context I gained during the peer session were: I wanted to change my context from “mentoring women who are hurting in a local women shelter,” too “mentoring divorced women in the church.” Talking to others in my group, I decided to leave well enough alone. The new information I have gained in this phase that will be important to my doctoral work is to listen to my mentor and follow his instructions. I will have my editor to read my papers before submitting them to anyone else. Also, I received the revelation that my mentors are not my editors and not to expect my mentors to correct my papers, but to read and make sure I am on the right track, but I thank God for all the help from Dr. Justes.

I heard this before, but now I got it. The new insights about me that I gained during this phase were: I was disciplined enough to finish my assignments on time, I now

have the professional editor that I need to correct my papers, I also have others who are reading my papers as well. I have people in my life that are praying and interceding for me in this doctoral journey. I gained new insight during this phase that praying and reading the word of God is very important to remember before I start writing. I gained insight that I can do all things through Christ who strengthen me.

The new perceptions about my context I gained during this phase were: The executive, where I conducting my project is excited about my project, and ready for me to start anytime. I will be working with the women at my local women shelter in Kentucky. I am excited as well about my context. The new information that I gained this phase was a revelation I received at one of my peer sessions. Someone in my peer group made a statement saying, “We are pastors outside the church.” That revelation exploded in me.

I am seeing more clearly now the calling of God on my life. I am enjoying my peer sessions, mentors and my group more and more. The new insights about me that I gained during this phase are: I was not showing much compassion or patience with my family members who are on disability. I gained new insight that I also have a disability that I did not know I had.

I gained insight that charity starts at home then abroad, I will be more patient and work first with my family with disabilities. The new perceptions about my context I gained during this phase were: I am seeing the women I will be mentoring in a different light. I view them as women who are hurting, but after the Intensive on Disabilities, I know these women will have some type of disability. I have to been more patient with them.

The new information that I gained this phase was a revelation I received throughout this intensive was: That I had been treating my family members on disability without compassion.

I have not been patient with them nor have I shown empathy. I had to repent, and now I am working on been patient with them and treating them the way I want to be treated. I also realize that just about everyone has a disability, seen or heard.

The author believes this third semester was the best semester she has experienced.

I thank God for my mentor Dr. Thomas Francis, for his coaching, encouraging, and his long suffering with me. I appreciate him so very much.

I thank God I was assigned to him as my mentor. My prayer is that he will continue to see me and his other mentees to the end of our journey at United. I have experienced more revelation knowledge this semester then when I started. Dr. Francis and my peer group have helped me to see who I am, and where God is leading me. A big thank you to Dr. Stevenson and the whole Pastoral Care group, God bless each and every one of us even more so in wisdom, knowledge, and understanding.

Suggest Improvements for Future Projects

Suggested improvements for future projects would be to have sessions two or three days of the week and not just one day a week (Saturday). The author would like to have individuals from her church to participate in the future project.

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